



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



3 3433 06820296 3



*Samuel Farmer Jarvis. D.D.*











THE



# GOSPEL ADVOCATE,

CONDUCTED

BY A SOCIETY OF GENTLEMEN.

VOLUME III.

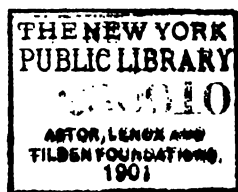
FOR THE YEAR 1823.

---

"Knowing that I am set for the defence of the Gospel." *Phil. i. 17.*

---

BOSTON:  
PRINTED AND PUBLISHED BY JOSEPH W. INGRAHAM.  
1823.



107 V. 8  
J. 18  
1881

## PREFACE.

**I**T is proper, at the close of the year, to look back and review the works of our hands. At this season, the conductors of the Gospel Advocate have, each year since its publication, paused to consider the propriety and expediency of continuing their work. The labour and the responsibility which have devolved upon them have not been small; but they have hoped that their labours have not been wholly unfruitful, and that they might feel themselves entitled to some small share of that satisfaction which arises from the consciousness of doing, as well as intending, good. They have been much refreshed and encouraged by the cordial approbation expressed by many distinguished friends of the Church, whose opinions they highly value; and they trust that with the assistance which they hope to receive, the future character of the work will not disappoint the expectations that have been formed of it.

In looking forward to another volume, the conductors have a few words to say. It has ever been their

**DUP. EXCH. 27 MAR. 1901**

**DREW THEOL. SEM.**

wish to give more variety of interest to the pages of the Gospel Advocate than they have been able always to afford. They have been indebted to their correspondents for many valuable communications; but they could wish that many more of their friends would feel it their duty to contribute their aid to this cause, which they believe a good one, by furnishing them with papers, (particularly with such as are of a practical tendency,) on the various important doctrines and duties of our holy religion.

BY WEBB  
Y. L. B. A.  
S. A. B. A.

THE GOSPEL ADVOCATE

CHICAGO, ILL., 1881

# TABLE OF CONTENTS.

## VOL. III.

BEING FOR THE YEAR 1823.

	Page		Page
<b>NUMBER I.</b>		<b>NUMBER III.</b>	
<i>Theological.</i> —A Prediction in Alison's Sermons - - -	9	<i>Narrative of Little Emily</i> - -	65
On the Alleged Unlawfulness of Forms of Prayer - -	11	<i>Relig. Intell.</i> —Extract of a Letter from a Gentleman in Calcutta	71
Sermon.—No. XXI. On Isaiah lx. 1—5. The Conversion of the Jews to the Faith of Christ, the True Medium of the Conversion of the Gentile World -	16	<i>To Correspondents</i> - -	72
Original Letters from a Daughter to her Father - -	25	<i>Errata.</i> —Errors in account of New Jersey Convention, in Gospel Advocate for December, 1822. ib.	
On the Society of Trustees of Donations to the Episcopal Church	32		
<i>Relig. Intell.</i> —Memoir respecting the Syrian Churches in India -	34		
<i>Postscript.</i> —Ordination at Bristol	40		
<i>To Correspondents</i> - -	40		
<b>NUMBER II.</b>			
<i>Theological.</i> —On the Ancient Christian Agapæ - - -	41	<i>Theological.</i> —On Prayer Meetings	73
Sermon.—No. XXI. On Isaiah lx. 1—5. The Conversion of the Jews to the Faith of Christ, the True Medium of the Conversion of the Gentile World, (continued from page 24.) - -	48	Answer to Correspondent on Prayer Meetings - -	76
On the Sunday Profits of Physicians and Surgeons - -	59	Sermon.—No. XXII. On Isaiah i. 11. The Use of Religious Ordinances - -	80
On the Papal Dispensation of Oaths - - -	60	On the Papal Dispensation of Oaths - - -	85
		Medicus, in Reply to Philo Medicus, on the Sunday Profits of Physicians - -	92
		Extract from Faber on the Predestinarian Controversy -	94
		Narrative of Little Emily, (concluded from page 66.) -	95
		<i>Relig. Intell.</i> —Foreign—Society for the Propagation of the Gospel in Foreign Parts; Report for 1821; Newfoundland -	100
		Nova Scotia - - -	101
		New Brunswick; The Canadas	103
		Literary—Sunday Scholars' Magazine - - -	104
		<i>To Correspondents</i> - -	ib.
		<i>Erratum</i> - - -	ib.



NUMBER IV.		Page	NUMBER VI.		Page
<i>Theological</i> .....Caution against Schism	- - -	105	<i>Theological</i> ....Brief Answers to the Principal Objections to the Doctrine of the Trinity	-	169
On Bishop Butler's Analogy of Religion	- - -	106	Sermon....No. XXV. On Romans x. 4.	- - -	176
Sermon....No. XXIII. On Romans ix. 16.	- - -	111	On Missionary Exertions	-	183
Improprieties in performing the Church Service	- - -	118	On Indulgence of Curiosity in Religious Worship	-	184
Letter from England---Remarks on Quarterly Review	-	121	Letter from Rome	-	188
Poetry---Happiness, English and Latin Versions	-	122	Poetry---Extracts from the Messiah, translated from the original German of Klopstock, (continued from page 125.)	-	193
Extract from the Messiah, translated from the original German of Klopstock, (continued from Vol. II. p. 290.)	ib.		<i>Relig. Intell.</i> ...South Carolina---Convention of 1823; Parochial Reports, &c.	- -	195
<i>Relig. Intell.</i> ....Foreign---Society for Propagation of the Gospel, Abstract of Proceedings, (continued from p. 104.)	125		<i>To Correspondents</i>	-	200
Africa; Calcutta	-	127	NUMBER VII.		
Domestic---Maine, Second Annual Convention	-	130	<i>Theological</i> ....Remarks on Luke ii. 49.	-	201
Maine---Third Annual Convention	- - -	131	Sermon....No. XXVI. On Romans xi 11---14.	-	203
Gardiner Lyceum	-	132	On Reading the Scriptures	-	211
Consecration of a Gothick Church in Philadelphia	135		Sunday School Magazine...On the Necessity of Religious Education to the Poor, especially in Sunday Schools	-	217
Consecration in Binghampton, Broom Co. N. Y.)	136		Poetry...Extracts from the Messiah, translated from the original German of Klopstock, (continued from page 195.)	-	222
<i>To Correspondents</i>	-	ib.	<i>Relig. Intell.</i> ...Georgia---First Convention; Constitution	-	224
NUMBER V.			Address	-	226
<i>Theological</i> ....Remarks on Dr. Adam Clarke	- - -	137	Obituary.. Hon. John Phillips	-	229
Sermon....No. XXIV. On Romans ix. 30---32.	- - -	141	<i>To Correspondents</i>	-	232
Thoughts on Human Influence	-	147	<i>Erratum</i>	-	ib.
The American Episcopate	-	151	NUMBER VIII.		
On Prayer Meetings	-	153	<i>Theological</i> ....Bible without Note or Comment	-	233
Poetry---Saul and Jonathan	-	157	Remarks on a Devout Spirit	-	235
The Christian Herald	-	158	Sermon....No. XXVII. on Hosea x. 12.	- - -	240
<i>Relig. Intell.</i> ....New York---Thirty-sixth Annual Convention	-		A Clergyman's Address at the Funeral of Mrs. Mary C. Gregory, Charleston, S. C.	-	245
---Abstract of Journal; Parochial Reports	-	159	<i>Relig. Intell.</i> ....Massachusetts---Annual Convention	-	248
Episcopal Acts	- - -	164	Parochial Reports	-	249
Theological Seminary	-	167	Report of Standing Committee	-	250
Delegates and Committees	-	168			
South Carolina---Ordination	ib.				
North Carolina---Election of Bishop	- - -	ib.			
<i>To Correspondents</i>	-	ib.			

# CONTENTS.

vii

	Page		Page
<b>Diocesan Funds ; Missionary Duties</b>	251	<b>NUMBER X.</b>	
<b>North Carolina---Annual Convention</b>	ib.	<i>Theological.</i> —Bishop Hall's Contemplations on St Peter's Walking on the Water, Matt. xiv. 25, 33.	297
<b>Abstract of Reports</b>	252	<b>Sermon</b> —No. XXVIII. The Strength and Beauty of Zion.	
<b>Report of the State of the Church</b>	255	On Psalm xlviii. 12, 13.	301
<b>New Bishop</b>	256	<b>On Clerical Aberrations</b>	309
<b>Pennsylvania---Thirty-ninth Annual Convention</b>	ib.	<b>Extract from Bishop Dehon's Thanksgiving Sermon</b>	313
<b>Parochial Reports</b>	257	<b>The Rector and his Family</b>	314
<b>Recapitulation ; Episcopal Acts ; Bishop's Address</b>	260	<b>Prayers by Bishop Bowen</b>	319
<b>Supply of Destitute Churches</b>	262	<b>Poetry</b> —Extracts from the Messiah, translated from the original German of Klopstock, (continued from page 224.)	320
<b>Literary Intelligence---Catechism on the Thirty-nine Articles of Religion ; Bishop Brownell's Family Prayer Book</b>	263	<i>Relig. Intell.</i> —Ohio—Sixth Annual Convention, (continued from page 296.)	322
<b>Obituary --Rev Jordan Gray</b>	ib.	<b>Bishop's Address</b>	ib.
<b>To Correspondents</b>	264	<b>Missionary Society—Address of Managers</b>	326
		<b>Parochial Reports</b>	328
<b>NUMBER IX.</b>		<b>NUMBER XI.</b>	
<i>Theological.</i> —Address delivered in St. Paul's Church, Boston, at the Anniversary of the Sunday School, June 30, 1823.	265	<i>Theological.</i> —The Gospel Covenant, No I.	329
<b>Pastoral Letter from the House of Bishops to the Clergy and Laity, May, 1823.</b>	271	<b>Sermon.</b> —No. XXVIII. The Strength and Beauty of Zion.	
<b>Wilks's Prize Essays</b>	280	On Psalm xlviii. 12, 13.	332
<b>Remarks on Theses Theologicæ of Transylvania University</b>	283	<b>On the Epistles of St. Ignatius</b>	337
<b>Poetry—Lines to the Evening Star</b>	285	<b>On the Proper Mode of performing the Church Service</b>	342
<b>To Richard Nisbet, Esq.</b>	286	<b>Anecdote of Bishop Bull</b>	343
<i>Relig. Intell.</i> —Pennsylvania—Thirty-ninth Annual Convention ; Reports of Missionaries (continued from page 262.)	287	<i>Relig. Intell.</i> —Eastern Diocese---Annual Convention	344
<b>Delaware ; Abstract of Journal of the Convention</b>	291	<b>Votes ; Standing Committee ; Alterations in Constitution ; List of Clergy and Churches ; Bishop's Address</b>	345
<b>Parochial Reports ; Standing Committee</b>	293	<b>Resolutions ; Catechetical Instruction, &amp;c.</b>	346
<b>Ohio ; Sixth Annual Convention</b>	ib.	<b>Constitution of the Diocese</b>	ib.
<b>Reports of Missionaries</b>	294	<b>Vermont—Annual Convention</b>	347
<b>Standing Committee ; Canons ; Ordinations</b>	295	<b>Parochial Reports</b>	348
<b>Missionary Society ; Resolutions</b>	296	<b>Standing Committee ; Canons ; Report of Agents on Propagation Lands</b>	349
<b>Literary—Portrait of Bishop Griswold</b>	ib.	<b>Remarks of Committee on above Report</b>	353
<b>To Readers</b>	ib.	<b>Ecclesiastical Intelligence---Ordinations, &amp;c.</b>	360

NUMBER XII.		Page		Page
<i>Theological.</i> —The Gospel Cove-			Testimony of a Congregational-	
nant, No. II.	361		ist in Regard to Confirmation	382
Sermon.—No. XXIX. On Prov.			Poetry—Extracts from the	
iv. 26. Delivered before the			Messiah, translated from the	
Convention of the Eastern Dio-			original German of Klopstock,	
cese, at Windsor, Vt. Sept.			(continued from p. 232.)	383
24, 1823.	365		<i>Relig. Intell.</i> —Maryland—An-	
On Christian Modesty	371		nual Convention; Conven-	
The Society for the Propagation			tion Fund	387
of the Gospel in Foreign Parts			Parochial Reports	388
vindicated from Imputations			Standing Committee; Theologi-	
in Johnson's Life of Greene	374		cal Seminary	390
Address delivered on a Christ-			Bishop's Remarks	391
mas Eve, in a Country Church			Episcopal Acts	392
dressed with Evergreens	379		<i>To Correspondents</i>	ib.
			<i>Erratum</i>	ib.

THE  
**GOSPEL ADVOCATE.**

---

No. 25.]

JANUARY, 1823.

[No. 1. Vol. III.]

---

**THEOLOGICAL.**

TO THE EDITOR OF THE GOSPEL ADVOCATE.

A PREDICTION IN ALISON'S SERMONS.

**I**T has not been left to the present day, to tell the world that the sermons of Alison, the celebrated author of a work on taste, are finished pieces of composition: nor is it necessary now to assert, that none can read them without interest and delight. Most of them are *occasional discourses*, on subjects rather calculated to rouse the feelings of the patriot and the moralist, than elicit the "sighs of a contrite heart," or to bring repentant sinners to the foot of the cross. For myself, I must candidly confess, that, generally speaking, I receive more pleasure, and certainly more benefit, from hearing or reading a sermon, filled with the *immortal concerns* of our fallen race, and the blessed effects of redeeming love, than with all the eloquence of the most profound rhetorician. I would, therefore, say of Mr. Alison, that his discourses are fine specimens of style, and, if enriched with a little more of the peculiar doctrines of the gospel, would be more profitable to the humble, pious Christian, and, I doubt not, be equally acceptable to general readers.

The sermons of the late Right Rev. Bishop Dehon, of Charleston, S. C. accord exactly with my taste. They possess all the advantages of an animated and figurative style, without omitting the "weightier matters of the law," which, as an ambassador of Christ, he was commissioned to preach to his people. While they rivet, by their eloquence, the attention of the mind, they silently improve the heart. While these are admirably adapted for social worship, the sermons of Alison are calculated to excite the admiration of the mere man of letters. Nevertheless, if we can picture to our minds the peculiar cast of the times when Mr. Alison delivered these discourses, we cannot doubt that his enraptured audience heard them with the deepest interest. Some of his fast sermons were admirably calculated to rouse the feelings even of those who had less at stake than the subjects of the British empire. The moral world was convulsed to its centre, and felt the mighty efforts of the infidel power. But the preacher was not dismayed. He saw, with prophetick eye, the day dawning afar off, and gave to God the praise, that the dark night of error and of crime, of irreligion and immorality, were fleeing before the Sun

of Righteousness, rising with healing in his wings. With the *spirit of prophecy*, as well as in all the charms of *eloquence*, he predicted the fall of the impious power, and rested in God the hope, that it would speedily be accomplished.

The following extract from his fast sermon, preached February 27, 1806, contains the prediction, which has been so wonderfully and so happily accomplished, under the good providence of God, by the battle of Waterloo. As this extract will be read with interest, I shall offer no apology for requesting you to give it a place in the Gospel Advocate.

CYPRIAN.

Speaking of the war against Buonaparte, the preacher continues :  
 " It is a cause in which no doubt hangs upon the soldier's heart, or weakens the soldier's arm. It is no warfare of national pride, or commercial avarice, or military ambition, that now calls him into the field. It is the simple and the sanctified defence of his country ; it is the defence, in our own land, of whatever antiquity has rendered dear, or experience valuable, or religion sacred ; it is, in a greater view, the defence of the moral constitution of human nature ; the defence of truth, and justice, and order, throughout the world. Other nations, in the history of man, have been called to the defence of their own freedom ; to us is now committed the sublimer duty of vindicating the freedom of social man, and re-establishing the prosperity of the civilized world.

" It is a cause, in another view, in which the blessings of the wise, and the prayers of the good, follow us from the remotest habitations of man. If to act in the presence of many spectators be a motive, even to the feeblest mind, to act nobly—how lofty are the achievements, which, in these eventful hours, are demanded of this country ? The eyes of the whole European continent are fixed upon it, as upon the champion of their common cause. There is not a country where the heart of the inhabitant does not throb with hope or with fear, at the sound of our name ; there is not an altar in the whole baptized world, from which the prayer of the pious does not silently arise for the success of our arms.

" It is a cause, in a greater view, in which the unchangeable laws of the Almighty are with us. The world has seen other conquerors and other despots. It has wept before the march of temporary ambition, and bled beneath the sword of transitory conquest. But nature has reassumed her rights ; and, while conquerors have sunk into an execrated grave, and tyrants have perished in the zenith of their power, the race of men have raised again their dejected heads, and peace, and order, and freedom, have spread themselves throughout the world. *Such, my brethren*, will also be the termination of the *tragedy of our day*, and such is the confidence which they ought ever to maintain, upon whom ' the Almighty hath lifted up the light of his countenance.' We are witnessing, indeed, the most tremendous spectacle which the theatre of nature has ever exhibited, of the pride and ambition of man. For years, our attention has been fixed upon that great and

guilty country, which has been futile in nothing but revolution, and from which, amid the clouds that cover it, we have seen at last that dark and shapeless form arise, which, like the vision that appalled the king of Babylon, 'bath its legs of iron, and its arms of brass.' We have seen it extend its terrific shadow over every surrounding people, and the sinews of man to wither at its approach. We see it now collecting all its might, and thinking to change times and laws, and speaking great words against the Most High. Yet, while our eye strains to measure its dimensions, and our ear shrinks at the threatening of its voice, let us survey it with the searching eye of the prophet, and we shall see, that its feet are of base and perishable clay. Amid all the terrors of its brightness, it has no foundation in the moral stability of justice. It is irradiated by no beam from heaven; it is blessed by no prayer of man; it is worshipped with no gratitude of the patriot heart. It may remain for the time or the times that are appointed it. But the awful hour is on the wing, when the universe will resound with its fall; and that sun which measures out, as with reluctance, the length of its impious reign, will one day pour his undecaying beams amid its ruins, and bring forth, from the earth which it has overshadowed, the promises of a greater spring.

"There are limits in the moral as well as in the material system to the dominion of evil; there are limits to the guilt and injustice of nations, as well as of individuals. There is a time when cunning ceases to delude, and hypocrisy to deceive; when power ceases to overawe, and oppression will no longer be borne. Even now that period seems to be approaching. It is impossible that man can become retrograde in his progress; it is impossible that the hands of the oppressed can longer beckon the approach of a power which comes to load them only with heavier chains; it is impossible that the nations of Europe, cradled in civilization, and baptized into the liberty of the children of God, can long continue to bend their free-born heads before the feet of foreign domination, or that they can suffer the stream of knowledge, which so long has animated their soil, to terminate at last in the deep stagnation of military despotism. Even the country itself which has given it birth, cannot long submit to its rule; it bleeds in the hour that it triumphs; it is goaded to exertions which it loathes; its laurels are wet with the tears of those who are bereaved of their children. The virtuous man shudders when he beholds the crimes and the guilt of his country; and the heart of the pious man faileth him, when he looks forward to the 'things that are coming' upon those banners which are raised against the rights of man, and which are unblessed by the voice of heaven." *Alison's Sermons*, i. p. 180—184. Boston Ed. 2 vols.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

SEVERAL years ago, a small work was published by a Presbyterian mechanic in Scotland, entitled, "*A Letter from a Blacksmith to the*

*Ministers and Elders of the Church of Scotland,"* &c. and has since been republished several times in this country. The object of the writer appears to be to improve the publick worship of the Scottish church, by the use of a Liturgy. He likewise recommends the reading of a larger portion of the scriptures than is customary, and shows the *necessity*, and *usefulness*, of a precomposed form of prayer. The Blacksmith is desirous of promoting sound practical piety in the heart, rather than that evanescent blaze enkindled by the passions. He is willing to adopt all lawful means which are likely to promote this grand design. The evils attending extemporary prayer, arising either from the contending interests of various sects, or deficiency in ministerial attainments, are forcibly, and sometimes humourously pointed out. And he strongly urges, by judicious examples, the decency and propriety of weighing well in our hearts and minds, every petition which we intend to offer to God. "They who have preferred extemporary worship, to a precomposed form, must be convinced, by the writer's reasoning, that the prayer of the minister is, to all intents and purposes, a form to the people, by which they must pray, if they pray at all; and that all the petitions and praises they offer in their psalmody, are, unquestionably, so many forms of prayers and praises used by the congregation. The good sense, and strength of argument pervading this little work, will recommend it to every unprejudiced reader, and will, I trust, procure for it a more general circulation among those, whose minds are not entirely at rest on this important subject.

If it will not, Mr. Editor, occupy too many of your columns, I respectfully solicit the insertion of the following extract, on the alleged unlawfulness of forms of prayer. The Gospel Advocate has a considerable circulation in the part of the country where I reside, and I am not without hope that, some of my neighbours may be induced to look into the Blacksmith's letter, who, otherwise, might never have known, that so excellent a letter had ever been written and published.

"I shall not," says he, "dwell long upon the last objection; I mean, 'that forms of prayer are unlawful, because I believe it never will be offered by men of sense and learning; and it is losing time and pains to reason with such as are destitute of both. I shall only beg leave to observe, that they who say that forms of prayer are unlawful, in fact say, that God Almighty commanded, that our Saviour attended, used, and taught his disciples, an unlawful way of worship; for that he did so, I have proved already, and our own Directory for publick worship acknowledges, that 'our Lord's prayer is not only a pattern for prayer, but is itself a most comprehensive prayer.' Here I cannot help observing, with regret, that wherever our Directory directs well, there our clergy have despised our Directory; for instance, it recommends that the Lord's prayer be used in our publick worship; that ordinarily a chapter out of each testament be read at every meeting. The first is neglected by most, and the last by all of them. It directs that our worship begin with prayer, but now it begins with praise; that the minister, before worship, shall solemnly exhort the

people to the worshipping of the great name of God ; but at present we rush into a very solemn part of worship, without a word of previous exhortation, and, I fear, very often, without a serious thought. It is easy to find out the reason why the Lord's prayer, and the reading of the Scriptures, have been jostled out of our service ; they have been forced out to make room for Mass John's\* *more masterly performances* ; but why the other alterations have been made, the clergy, who direct all things, can only tell. To them I leave it, and return to my subject.

" If forms are unlawful, we are *unlawfully baptized*, for that is done *by a form* ; and all the extemporary prayers which we use upon that occasion, are not essential to the sacrament, and are additions of men. *We administer the Lord's supper in an unlawful manner*, for we do it *by a form* ; I mean the words of the first institution. We are dismissed every Lord's day with an unlawful blessing ; for one of the solemn forms with which the apostles conclude their epistles, is always used upon that occasion ; so that nothing can be more inconsistent with ingenuity and common sense, than for us to cry out against forms, when the most solemn and important parts of our religion and worship are performed in that way, and when we neither baptize, nor communicate, nor bless our congregations in a lawful way, unless forms be lawful ; nor do these things in the best manner, unless doing them by a form be the best.

" But further : if forms of prayer be not acceptable to God, and a useful way of worship for ourselves, we grossly offend every time that we meet in church ; for it is impossible to sing eighteen or twenty lines of a psalm, but we offer some important petition by a form ; and some psalms might be pointed out that are almost continued prayers ; so that unless we will affirm, that our prayers are acceptable to God, and useful to ourselves when they are *sung*, but otherwise when they are *said by a form*, we must allow, that we are inconsistent with ourselves when we cry out against forms ; that our ministers impose upon us, when they spirit us up against that way of worship, that they may have the better opportunity to gratify their own vanity, to manufacture *our* prayers after *their* own manner, and to mix them up with their own private *opinions*.

" If extemporary worship be preferable, what good reason can be given why the ministers do not sing psalms extempore in our names, as well as offer extemporary prayers ? for we are as much concerned to join in the last as in the first ; a blunder in the one is as dangerous as in the other, and we could as well go along with him in our hearts, when he *sung* an extemporary *psalm*, as we can do when he says an extemporary *prayer*. This inconsistency in our worship has not escaped the observation of our brethren, for many of them have warmly insisted upon it, that the *Spirit of God is restrained by using the psalms of David* ;† and therefore proposed that we should *sing* as well as *pray* extempore ; and upon the supposition, that publick worship in the

\* Presbyterian Preachers in Scotland.

† Heylin's History of the Presbyterians.



extemporary way is the most rational, they were certainly right; for no good reasons can be given for *praising* God by forms, that will not be equally good for *praying* to him in the same way; and no objection can be offered against the last, that will not be as strong against the first; for instance, if we say that praying to God by forms deadens the devotion of the people, so will praising him by forms too. If forms of prayer restrain the influences of the Holy Spirit, so must forms of praise. If forms of prayer cannot express all the wants of a Christian congregation, neither will forms of praise comprehend all the causes for which a Christian congregation may have reason to praise God, especially, as the forms we use were composed several thousand years ago, and calculated chiefly for the Jewish religion and worship. If forms of prayer be unlawful in themselves, so must our forms of praise; because, as I observed before, they are often real prayers.

“Supposing that extemporary worship was more acceptable to God, and useful to ourselves, no man in a congregation can reap the benefit of it but the parson. Our laity are most grossly mistaken, if they imagine that they pray extempore by our present method; for if they pray in the words of the minister, (and in his words they must pray, if they join at all in publick worship,) they are as much confined to a form as any other people. For example, if the minister says, *Most gracious God, forgive us our sins; preserve us from danger, and provide for our necessities*; if the people repeat these words, either in their minds, or with their mouths, or both, it is evident that they pray as much by form, as if the prayer had been composed a thousand years ago. In fact, it is impossible for a congregation to join in worship otherwise than by a form; and all the difference is, that we worship by a form with which we are entirely unacquainted; a form that we have never seen nor examined before; a form that is trusted to the discretion and ability of the parson for the time, and which the minister himself has never once read over nor examined, even in the slightest manner. It is hard to determine whether his *presumption* in putting a form of prayer into our mouths, that he has never examined, or our *complaisance* in using a form that neither we, nor our minister have ever once read over, is most unaccountable. But that either he, or we, should imagine, that to worship God in this manner is most rational for us, or most acceptable to him, is such an instance of the strength of prejudice, and the effects of *education*, as no man could have thought possible, had it not been proved by experience: for in fact, it is to imagine that our worship is the more rational, the more we are strangers to the words and matter of our prayers, and the less access we have had to satisfy ourselves of the propriety of our petitions, and the more confidence we repose in another man; that our worship will be the more acceptable to the Deity, the less care and pains are taken about the words or matter of it, by the parson or the people; and that our prayers will be so much the sooner heard, the less chance they have to be expressed in proper words, or to consist of pious and reasonable petitions. We may sometimes have a better, or worse form, according to the judgment and capacity of the minister;

but we must always have a very defective one; and our very best form must be as far inferior to a rational, well-composed liturgy, as the learning, judgment, and memory of one man, are to the abilities and calm reflection of a number of the most learned and judicious men of the age. I must confess that I have often beheld, with indignation, the parson pulling out his papers for the sermon, when he trusted the prayer to his invention and memory; not that I have any prejudice against reading of sermons, or am not convinced that it is the best method, unless the minister be a man of extraordinary parts, of extensive learning, and blessed with a very good memory; but that I look upon it as an affront offered to God and the congregation, and very absurd in this instance; as it shows that the minister is less concerned about the propriety and decency of his address to God, than to his people; and that he is more afraid of a blunder in his sermon, than in his worship; or at least, that he thinks, either that a mistake in the last is of less consequence than in the first, or that it is an easier matter to pray than to preach well.

"I have often heard the members of our church, when the difficulties and dangers of our present way of worship have been fairly laid before them, satisfy themselves by saying, that most of our ministers had a form which they used, and with which, by length of time, their people became very well acquainted. I believe it may be true, that most of them materially fall into a form; but if we will believe themselves, (and they certainly know best,) it is rather by chance than by design, and of consequence more by good luck, than good management, or much care, if the form they fall into be a good one. However, it is here granted, that the worshipping of God by a form is not only lawful and reasonable, but also *necessary*; and, if this be the case, why should not our worship be rendered uniform, by an established general form of prayer? Why should it not be brought as near perfection as possible, by the judgment, piety, and learning of our ablest ministers, and other members of our church, conferring together upon the subject? Why should not this form of prayer be communicated to the laity, that we may examine and approve of it? Is a parson's form such a secret, that we may not see and examine it for ourselves? Is it any advantage to our worship, that he may alter, curtail, or enlarge it, as his passions or prejudices chance to direct; and warp into his form any whimsical opinion, that he chances to embrace? We must, notwithstanding his form, go to the church with a trembling heart; as we know not but some minister may officiate, whose form of prayer we never have heard; our own minister may have changed his, or some unlucky and indecent petition may be thrown in as he has it in his power to do as he pleases."

Lest I should make the extract too long for your columns, I shall conclude with the hope, that your readers may procure this little work, and read what the Blacksmith has to say on the subject of a publick liturgy.

CRANMER.

[THE following sermon, preached before the London Society for promoting Christianity amongst the Jews, on Thursday, April 18, 1822, at the Parish Church of St. Paul, Convent Garden, by the Rev. George Stanley Faber, B. D. Rector of Long Newton, is earnestly recommended to the notice of our readers.]

### SERMON.—No. XXI.

THE CONVERSION OF THE JEWS TO THE FAITH OF CHRIST, THE TRUE MEDIUM OF THE CONVERSION OF THE GENTILE WORLD.

ISAIAH lx. 1—5. *Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see ; all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together ; and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.*

THERE is a very peculiar circumstance, respecting the propagation of Christianity, which can scarcely fail, I think, of arresting the attention even of the most cursory student of history, though it may well excite both wonder and curiosity. The circumstance to which I allude, is this : *the amazingly wide and rapid diffusion of the gospel during the earlier centuries after our Lord's ascension to heaven, and its comparatively slow and trifling progress during the middle and later centuries.*

In the course of a very few years, the religion of Christ had more or less pervaded the whole Roman empire, and had made successful inroads into the contiguous nations, both barbarous and civilized : in the course of little more than three centuries it became the established theological system of the greatest and the most polished monarchy then subsisting. Succeeding events seemed to threaten, if not its absolute extinction, yet at least its contraction within its original narrow limits. But the result was the very opposite of what, by political sagacity, might reasonably have been anticipated. The religion of the conquering Goths was, in every instance, nationally abandoned : the religion of the conquered Romans was, in every instance, nationally adopted. Some of the northern warriors might be earlier, and some might be later, proselytes : but the ultimate universal concomitant of Gothick national invasion was Gothick national conversion.

When this great moral revolution was effected, the victories of the cross seemed, as it were, to be suddenly arrested in their mid career. Much about the time that our Saxon ancestors were exchanging the fe-

rocious idolatry of their fathers for the milder religion of Christ, the Saracens attacked the whole southern line of the Roman empire: and, after the interval of a few centuries, they were followed by the Scythic Turcomans. Each division of these irresistible conquerors obtained permanent settlements upon the Roman platform: the Saracens, in Syria, and Africa, and Spain; the Turks, in the entire territory of the eastern empire. Yet mark the wide difference of the result. All those earlier invaders, who seized upon the fragments of Roman dominion from the north, embraced the religion of the vanquished; though in direct opposition to a well-known maxim of Paganism, that *the success of their votaries was the surest test of the power of the gods*: all those later invaders, who planted themselves upon the Roman territory from the south-east and the east, not only rejected the religion of the vanquished, but continued to be pertinaciously animated by a most violent spirit of hostility against it.

The difference between the two cases is sufficiently striking: but the matter does not rest here. It is not, that other remote nations were rapidly accepting the gospel, while the Saracens and the Turks, with an unhappy singularity, were rejecting it: so far from such being the fact, it would be difficult, I believe, to produce any prominent instance of a national conversion to Christianity, subsequent to the period during which the ancestors of the present Europeans received it as their publick rule of faith. The Mexicans and the Peruvians, indeed, may have been half exterminated, and half forced into a semblance of our religion; and in our own days, on better principles and to a purer mode of faith, the petty islands which are washed by the great Pacifick ocean, may have been nationally converted: but what are these, when contrasted with the vast field for missionary exertion, which stretches far into comparatively civilized Asia! *Individually*, some conquests may have been made by the pious and laborious men, who have undertaken the mighty task. But what has been done *nationally*? What has been done upon a grand scale? What has been effected, which bears any resemblance or proportion to the earlier triumphs of the cross? Both Romanist, and Protestant, and Greek, are alike compelled to give the same desponding answer: **JUST NOTHING**. Look at Persia; look at Arabia; look at Boutan and Thibet; look at Tartary; look at Hindostan; look at China; in one word, cast your eye over the whole of southern Asia with its dependant islands; and what do you behold? *No where*, is the cross nationally triumphant: *every where*, an incalculable majority of the people either bows to the idols of Paganism, or is besotted through the delusion of Mohammedism.

What I have stated, though it may well serve to produce abundant speculation, is itself a *mere naked matter of fact*. However we may account for it, and however we may regret it; still nothing can be more clear, than that the progress of the gospel has now for many ages been almost completely arrested. Nor must we attribute this notorious circumstance altogether to want of exertion. The depressed oriental church may indeed have been long in a state of constrained torpidity; but neither the Romanist nor the Protestant has discon-

tinued the holy warfare : and yet we all too well know, what very trifling effects have been produced either by the one or by the other. I say not this as undervaluing even the *most* trifling effects ; for, in one point of view, they are infinitely important, and as such amply repay every exertion : but still, when we look back to the earlier centuries, what are a few thousands of scattered individuals, if compared to the unreclaimed millions which throng the vast continents of Asia and Africa ?

I. Extraordinary as the fact before us may appear, it is both recognized and (unless I greatly mistake) explained also in holy scripture.

1. Its anticipatory recognition is more or less involved in almost all the prophecies which respect the last ages.

(1) Let us first hear the voice of symbolical prophecy, as it speaks through its inspired organs, Daniel and John.

The figurative stone, cut out of the mountain without hands, does not itself become a great mountain so as to fill the whole earth ; until that concluding period, when the entire compound imperial image shall be broken and dissipated to the winds of heaven.\*

The predicted universal dominion of the Son of man, so that all peoples and nations and languages should serve him, is not established ; until after the day, when the fourth great empire, in its last form of sovereignty, shall be utterly destroyed.†

The crowned bowman on the white horse, who in the first ages of Christianity goes forth conquering and to conquer, disappears during the whole intermediate prophecy of the Apocalypse : nor do we again encounter him, until the same fated period, when the last imperial form of the last apostate kingdom is destined to fall before him, and to make room by its subversion for his unlimited reign upon earth.‡

(2) Such are the intimations conveyed to us in the language of figured prophecy ; intimations abundantly plain and intelligible, even if nothing more had been said on the subject ; but, with the language of figured prophecy, the language of literal prophecy exactly corresponds.

“ In the last days,” we are assured, “ the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills : and all nations shall flow unto it.”§

“ The earth shall be full of the knowledge of the Lord, as the waters cover the sea.”||

“ The Lord shall be king over all the earth : in that day shall there be one Lord, and his name one.”¶

(3) Now it is perfectly clear, that the accomplishment of these, and many other parallel prophecies, would have been frustrated, if the conversion of the Gentiles had gone on equably and rapidly in proportion to its original progress : for, had the whole Gentile world been converted in the course of the first nine or ten centuries ; there would

\* Dan. ii. 34, 35, 44, 45.

† Dan. vi. 2. xix. 11—16, 17—21.

‡ Rev. vii. 7—14, 19—27.

§ Isaiah ii. 2.

|| Ibid. xi. 9.

¶ Zech. xiv. 9.

have been no room for the accomplishment of those numerous predictions, which fix their general conversion, upon a grand and national scale, to *the latter ages*. Hence every prediction of this nature involves an intimation, that a long stop would be put to the progress of the Gospel, during a middle intervening period: so that, after a certain number of the pagan nations should have been converted during the first ages, a pause (as it were) would take place; and then at length, in the last ages, all those, which had hitherto remained in a state of moral darkness, would be happily and triumphantly brought within the pale of the Christian church.\*

2. Thus explicitly is the fact itself recognized in scripture. But

\* This pause, or at least something very nearly allied to it, is intimated by the prophet Isaiah.

"All the inhabitants of the world, and dwellers upon earth, shall see the lifting up, as it were, of a banner upon the mountains; and shall hear the sounding, as it were, of a trumpet. For thus saith Jehovah unto me: *I will set still* (but I will keep my eye upon my prepared habitation,) as the parching heat just before lightning, as the dewy cloud in the heat of summer. For afore the harvest, when the bud is coming to perfection, and the blossom is become a juicy berry, he will cut off the useless shoots with pruning hooks, and the bill shall take away the luxuriant branches." Isaiah xviii. 3—5.

Upon this passage, Bishop Horsley remarks, that *the banner* is the banner of the cross, to be lifted up more conspicuously, than ever before; and that *the trumpet* is the trumpet of the gospel, to be sounded more loudly, than ever before, in the latter ages. This, then, he adds, is the sum of the prophecy. In the latter ages, after a long suspension of the visible interpositions of Providence, God, who all the while regards that dwelling-place which he will never abandon, and is at all times directing the events of the world to the accomplishment of his own purposes of wisdom and mercy, immediately before the final gathering of his elect from the four winds of heaven, will purify his church by such signal judgments, as shall rouse the attention of the whole world, and in the end strike all nations with religious awe. At this period, the apostate faction will occupy the Holy Land. This faction will certainly be an instrument of those judgments, by which the church will be purified. That purification, therefore, is not at all inconsistent with the seeming prosperity of the affairs of the atheistical confederacy. But, after such duration, as God shall see fit to allow, to the plenitude of its power; the Jews, converted to the faith of Christ, will be unexpectedly restored to their ancient possessions. The pruning will immediately precede the harvest and the in-gathering. The season of *the harvest* and of the in-gathering of the fruit, is the prophetick image of that period, when our Lord will send forth his angels, to gather his elect from the four winds of heaven; of that period, when a renewed preaching of the gospel shall take place in all parts of the world. Horsley on Isaiah xviii. p. 95—97, 88, 89, 85.

It is impossible not to observe, that, at the very time when an anxious desire to communicate the light of scripture to the whole world, has sprung up after a manner long unknown, the spirit of the antichrist, which is defined by St. John to consist in a more or less intense denial of the Father and the Son, is also peculiarly rampant and active. 1 John ii. 22, 23. iv. 1—3. 2 John 7. Thus are the materials preparing for the last great contest, which, according to the general voice of prophecy, will be decided between the two seas of Palestine. The apostate empire, or the embodied antichrist, lies at present in its predicted state of headlessness or political death: but we are assured, that the same short-lived seventh head, which in our own day has been mortally wounded by the sword of war, will hereafter be healed and restored to life and activity. See my Dissert. on the 1260 days, vol. iii. dissert. 1.

it is more than recognized : the *rationale* of it (if I may so speak) is also most fully and lucidly explained ; and upon this *rationale*, I have ever thought the importance of a society for the express purpose of converting the house of Judah to be pre-eminently established.

The truth is, that, whatever partial success may attend missionary exertions in regard to *individual* Pagans or Mohammedans, the Gentiles will never be converted *nationally* and *upon a large scale*, until the Jews shall have been first converted : and the ground of this very important position is, that *the converted Jews are destined, in the unsearchable wisdom of God, to be the sole finally successful missionaries to the Gentile world.*

Such I believe to be the true secret of the small emolument, with which we Gentiles attempt the conversion of the yet unreclaimed Gentiles. The *fact* of our little success is notorious and indisputable : the *reason* is, because an honour, reserved for *others*, neither will nor can be conferred upon *us*. For, if it be the special allotted task of *the converted Jews* to effect the conversion of the great national mass of the Gentiles ; nothing can be more clear, than that the conversion of that great national mass will never be effected by *ourselves*, whatever partial success may attend our efforts with insulated individuals. But, that such is the special allotted task of the converted Jews, is set forth with sufficient plainness in the volume of prophecy.

(1.) Whether the language of prophecy be figurative, or whether it be literal, still it ceases not to maintain the same important position.

Zechariah teaches us, that, in the day when the Jews shall be restored to their own land and shall be delivered from their congregated enemies, *living waters shall go out from Jerusalem* :\* and, in the parallel passages of Ezekiel and Joel, which similarly treat of Judah's restoration in the last ages, these same *living waters* are said to flow out of the temple.†

The language, here employed, is doubtless figurative : but, though figurative, it is still perfectly familiar and intelligible to those, who have paid even a moderate attention only to prophetick phraseology. As it is justly observed by Mr. Lowth, while commenting on the passage from Zechariah, "the supplies of grace are often represented in scripture by rivers and streams of water, which both cleanse and make fruitful the ground through which they pass."‡

On this well-known principle then of interpretation, as the meaning of the three parallel prophecies is obviously the same, so it is hard to say what can be intended by *the efflux of living waters from Jerusalem or from the temple during the period which immediately follows the restoration of the Jews*, unless it be *the communication of the gospel to the great body of the now unbelieving Gentiles by the ancient*

\* Zech. xiv. 8.

† Ezek. xlvi. 1—12. Joel iii. 18.

‡ Lowth's Comment. on Zech. xiv. 8.

people of God immediately after their own conversion.\* Under the image of a river flowing out from the temple of Jerusalem, the waters of which gradually rise until they become a mighty stream which cannot be passed over, and which itself communicates health and life whithersoever it cometh, is clearly and aptly shadowed out the beneficent progress of the gospel from the metropolis of the converted and restored Israelites through every province and kingdom of the Gentile world.†

Accordingly, what these three prophets teach us figuratively, others teach us plainly and literally and unequivocally.

Isaiah tells us, that, when “in the last days the mountain of the Lord’s house shall be established in the top of the mountains, all nations shall flow unto it. And many people shall go and say; come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”‡

From this passage we learn, that the figurative living waters, which flow from the temple immediately after the restoration of the Jews, are in truth the law and the word of the Lord; which similarly and at the very same period go forth from Jerusalem and mount Zion, and which similarly and at the very same period bring about the healing, or the life, or the conversion of all nations. Nor can we allow, agreeably to the once prevalent mischievous humour of what was called *spiritualizing the prophecies*, that the present Gentile Christian church is spoken of in the predictions which have been cited. Isaiah is careful to tell us, that *the word, which he saw, concerned Judah and Jerusalem*:§ and the whole context of the oracles of Zechariah, and Joel, and Ezekiel, proves, I think, indisputably, that they are incapable of any other application than to God’s ancient people, now happily converted and restored.

The same remark may be made upon another well known prophecy of Isaiah; which, by the process of spiritualization, has often been perverted from the literal house of Israel, to the Christian church already gathered from among the Gentiles.

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to

\* Every thing that liveth, which moveth whithersoever the river shall come, shall live: for they shall be healed; and every thing shall live, whither the river cometh. Ezek. xlvii. 9.

† These waters beautifully represent the gradual progress of the gospel. The passage refers to the wide effusion of divine knowledge from Jerusalem, when restored. By *living waters*, there is good reason to believe are meant the gifts and graces of the gospel dispensation. That these benefits will be diffused more extensively by the restoration of the Jews, is not obscurely intimated in Rom. xi. 15. Newcome on Ezek. xlvii. 5. Blayney on Zech. xiv. 8.

‡ Isaiah ii. 1—3.

§ Isaiah ii. 1.



thy light ; and kings to the brightness of thy rising. Lift up thine eyes round about, and see : all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together ; and thine heart shall fear, and be enlarged : because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.”\*

Let any one read attentively the whole prediction, whence this passage is taken ; and he will, I think, be satisfied, that the literal Israel of God, now converted and restored to their own land, is the community addressed by the prophet. But, if so, then undoubtedly the house of Israel is described as the appointed instrument of conveying the light of Christianity to the Gentiles.

As the progress of the Gospel through the agency of the Jews is represented under the image of living waters issuing forth from the temple of Jerusalem ; so, according to the usage of the ancient prophets, we find the same great circumstance depicted also under other figures.

In the latter day, when Judah shall have been delivered from the hand of his enemies, “the remnant of Jacob,” we are assured by Micah, “shall be in the midst of many people, as the dew from the Lord, as the showers upon the grass :”† that is to say, as Archbishop Newcome well remarks, “the Jews contributed to spread the knowledge of the one true God during their captivity in Babylon ; the gospel was preached by them, when the Messiah appeared ; and it shall again be propagated by their future glorious restoration.”‡

Such being the remarkable office of the house of Israel in all ages, we shall not wonder to find them styled by the prophet Hosea, “the Jezrael,” or “the seed of God.” When at length “the children of Judah shall be collected, and the children of Israel shall be united, and they shall appoint themselves one head, and shall come up from the earth : then great shall be the day of Jezrael.”§ Why is this singular title bestowed upon God’s ancient people ? “Great and happy shall be the day,” says Bishop Horsley, “when the holy seed of both branches of the natural Israel shall be publickly acknowledged of their God ; united under one head, their king Messiah ; and restored to the possession of the promised land, and to a situation of high pre-eminence among the kingdoms of the earth. The myriads of the natural Israel, converted by the preaching of the apostles, were the first seed of the universal church : and there is reason to believe, that the restoration of the converted Jews will be the occasion and means of a prodigious influx of new converts from the Gentiles in the latter ages. Thus the Jezrael of the natural Israel from the first have been

\* Isaiah lx. 1—5.

† Micah v. 7.

‡ Newcome on Micah v. 7. To the same purpose speaks Mr. Lowth. That remnant, mentioned in ver. 3, and chap. iv. 7, shall be the instruments of converting those Gentiles among whom they live ; and thereupon may fitly be represented by the dews and rains, which come from heaven, and are the means of making the earth fruitful. Lowth in loc.

§ Hos. i. 11.

and to the last will prove, a seed sown of God for himself in the earth.”\*

And now let us once more turn from the figured to the unfigured language of prophecy.

What does the prophet Zechariah teach us ; when, quitting the symbolical style, he speaks plainly and literally and prosaically ?

“ Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities : and the inhabitants of one city shall go to another, saying, Let us go up speedily to pray before the Lord, and to seek the Lord of hosts : I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you ; for we have heard that God is with you.”†

This passage, on the principle of Israel's being the appointed seed of God in all ages, Archbishop Newcome applies with an equivalent degree of largeness. “ It refers,” says he, “ to the great accession of converts which the Jewish church received between the captivity and the coming of Christ, to the number of Christian disciples which the Jewish preachers made, and to the future conversions of which the restoration of the Jews will be an eminent cause.”‡

(2.) The Hebrew prophets being thus explicit, we may naturally expect to find the same matter propounded and recognized under the Christian dispensation.

St. Paul, accordingly, as he is understood by our best commentators, sets forth, with abundant plainness, this interesting and important truth.

“ God hath not cast away his people which he foreknew. I say then, Have they stumbled that they should fall ? God forbid : but rather through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles ; how much more their fulness ? For, if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead ?”§

The passage before us is commonly supposed to intimate, that the converted Jews would be the grand instrument of finally converting the Gentiles : and, I think, with good reason ; for, on any other principle of exposition, it is difficult to understand the drift and to perceive the cogency of the apostle's argument. His reasoning is to this purpose.

“ If the fall of the Jews be the riches of the Gentiles, because in the first ages a Gentile church was gathered out of the world to occupy the place which the Jews once held ; how much more eminently must the fulness of the Jews, when themselves converted, be the

\* Horsley on Hos. i. 11, and ii. 23.

† Zech. viii. 20—23.

‡ Newcome on Zech. viii. 23.

§ Rom. xi. 2, 11, 12, 15.

riches of the Gentiles? For, if the casting away of the Jews be the reconciling of those Gentiles, who early received the faith of Christ; what will be the receiving of the converted Jews into the pale of the Christian church, but life from the dead to those Gentiles, who as yet have remained in an unconverted state?"

Now, unless we suppose this to be the argument of the apostle, we shall find it no easy matter to comprehend the drift and object of his reasoning. The conversion of the Jews is described as being *much more* eminently beneficial to the great collective body of the Gentiles, than the conversion of those Gentiles who in the apostolick age had embraced Christianity: that is to say, the Gentiles collectively are represented as being *much more* benefited by the yet future conversion of the Jews, than they were by that partial conversion of certain members only of their own body which has hitherto taken place. A great benefit, no doubt, was conferred upon the Gentiles, even by a partial admission into the church; for St. Paul styles this benefit *the riches of the Gentiles*, and *the reconciling of the world*: but then he contends, that an infinitely greater benefit, a benefit which he celebrates as *life from the dead*, will be conferred upon them by *the receiving* of the Jews. Yet how can this be possible on any other ground, than that the converted Jews are destined to convert the mighty multitude of the yet unconverted Gentiles? How, on any other interpretation, will the apostle's argument, plainly an argument from the less to the greater, stand good? Let us thus understand St. Paul, and the whole will be clear and luminous, and strictly conclusive: but, if we suppose him to mean something else than *the future conversion of the Gentile world by the previously converted Jews*, we shall find ourselves obliged to view him as making the strangely incongruous assertion, that, however great a benefit to the Gentiles was their own partial conversion in the apostolick age, yet *the naked and insulated conversion of the Jews*, with which they have no special concern beyond the mere general satisfaction springing from simple philanthropick good-will, must needs be an *infinitely greater* benefit to the whole collective mass of the Gentiles. Who, I may ask, does not at once perceive the incongruity of such an assertion? We Gentiles may doubtless rejoice, even abstractedly and disinterestedly, at the bare circumstance of the conversion of the Jews; that is to say, we may rejoice at it even on the supposition that the benefit of their conversion began and ended with themselves: but it is not in human nature, nay, it is contrary to plain common sense, that we should be so marvellously and so outrageously disinterested, as to deem the conversion of the Jews a *much greater* benefit to us than our own conversion.

Thus necessary is it to the conclusiveness of St. Paul's argument, that he should be understood as reasoning from the anciently predicted circumstance of *the conversion of the Gentiles by the previously converted Jews*.\*

(TO BE CONTINUED.)

\* See my Connected View of the Prophecies relative to the Restoration of Judah and Israel, Proph. xvii. xxvii. xxxiv. xxxviii. xxxix. xliii.

## TO THE EDITOR OF THE GOSPEL ADVOCATE.

A much respected friend has favoured me with the perusal of a number of letters addressed to him by his daughter, now, we trust, rejoicing in glory among "the saints in light." Having obtained his permission, I send you some extracts, which, I doubt not, will be thought worthy of a place in the *Gospel Advocate*. I am persuaded that their genuine and elevated piety will render them acceptable to every Christian, and their ardent expressions of social and filial affection excite a lively interest in every virtuous mind.

This amiable lady was born in Charleston, S. C. October 20, 1790, and received the best education and accomplishments which our schools afford. Her own sentiments on this subject are worthy of preservation, as an evidence of her gratitude for a father's care.

In a letter to her father, she says: "These frequent communications between us; these interchanges of thoughts, wishes, and feelings, are so sweet and consolatory in our separation, that I must gratefully bless the tender, and much loved parent,\* who bestowed on me a good education. Yes, my dear father, your—— will ever bless you, for every refined, or enlightened feeling of her heart or mind. You have not only provided me with resources of pleasure within myself, but, should Providence intrust a family to my care, you have enabled me to be useful to those who compose it." She married a gentleman in one of the western states, to whose place of residence she removed. Thus separated, by a distance of some hundred miles, from the home of her infant years, and from the church in which she was brought up, she found her principal consolation in corresponding with her father. To him she opened the treasures of her heart, and revealed her religious opinions. To him she declared her humble resignation to the divine will; and her confidence in the atoning blood of the Saviour, for acceptance at the throne of grace. Her piety and humility were the consequence of her sense of duty to God, and not of the fear of approaching dissolution. She was beloved by all who knew her, and had nothing to mar her happiness but her separation from her native home. She was in the prime of life, of a beauteous, though delicate constitution, which, however, excited no suspicion that she was so rapidly descending into the dark valley of the shadow of death. But the ways of God are inscrutable. "Clouds and darkness are round about him; although righteousness and judgment are the habitation of his seat." When danger was least apprehended, she was attacked with a pulmonary complaint. This gradually increased, and she returned to her native city, where she died, December 15, 1818, in the 29th year of her age, in communion with the Protestant Episcopal Church.

Under this severe dispensation of Providence, we can better conceive, than describe, the feelings of her afflicted, affectionate father.

\* Her mother was not living when this letter was written.

He was, however, in some measure, consoled for his loss, by the reasonable conviction, that "for her to die, was gain." Her letters now became of inestimable value to his peace. They were a cordial to his mind, and a balm to his heart. When he recalled to mind her pious life, and her devotedness to God, his feelings became calm, and his resignation sincere. When he felt conscious that there were reasonable grounds for believing that her spirit was happy in the eternal world; that she was now "following the Lamb whithersoever he goeth," a beam of happiness illumined his troubled heart. I have seen him struggling against the common feelings of our nature, wiping the manly tear from his eye, and endeavouring to suppress the anguish of his bereaved affections. Not a murmur, however, escaped his lips. It was the Lord who had given him the blessing: it was the Lord who had taken it away. The will of God was accomplished, and he bowed submissively to his wisdom. But the melancholy separation awakened new feelings in his bosom. He resolved to devote himself more earnestly to the religion which his daughter had adorned, and to prepare himself for meeting her, to part no more, in "another, and a better world." He now saw the power of that religion, which, alone, can disarm death of his terrors, and snatch victory even from the grave. He witnessed its power in assuaging the anguish of the last scenes of life; and in making the bed of his expiring child the couch of peace, of hope, and of joy in the Holy Ghost. He saw that there were no terrors for the dying Christian; no cause of sorrow to her surrounding friends. They mourn not for their loss, as those without hope; for, in a few short years, or months, or days, they know that they will meet again.

The first paper, which I shall transcribe, was written in the year 1812, and contains the pious and just reflections of this amiable woman, on the subject of her first communion. It is as follows.

"Being convinced of my own insufficiency to work out my salvation; that of myself I am not able to do any thing, it is my desire to renew and ratify my baptismal covenant with Almighty God, and seek the assistance of his Holy Spirit to enable me to become a true disciple of his beloved Son Jesus Christ; through *whom alone cometh salvation*.

"I believe that his precious blood was shed for the remission of sins; that 'he rose again for our justification, and ever liveth to make intercession for us' with the Father. He instituted this holy ordinance in commemoration of his sufferings and death upon the cross, saying to his disciples, 'Do this in remembrance of me;' which command it is my inclination, as well as duty, to obey. I am aware, that the garments with which we ought to adorn ourselves, when we go to the Lord's table, are, Repentance, Faith, Love, Gratitude, Charity, Humility, Sincerity. These requisites, I hope, I possess in such a measure, as to make me endeavour earnestly to seek the favour of God, and fix my affections on things above.

"I have been prevented from joining the church at an earlier period, from the fear that I was not yet sufficiently worthy, and should

not be able to persevere in leading a pious and godly life. But I find it was an erroneous opinion. It was relying upon my own works, and not on the merits of our Saviour; who has promised that all who repent and believe shall find pardon and acceptance with God, through him; and who assures us, that 'his grace is sufficient for us.'

"Thus, I desire to serve the Lord, waiting upon him in faith, trusting in him for support under every trial and temptation, and strength to persevere unto the end."

The following letter was written after her marriage and removal from Charleston, when she had become the happy mother of a promising infant. The deep solicitude expressed for the eternal interests of her family, must awaken the feelings of all sleeping, nominal Christians, who, in words, confess the Redeemer, but in works, deny, or neglect him. This letter is dated, August 2, 1817. Speaking of the feelings produced by her separation from her father, she continues:

"But God is able to make that for good, which to us, is a great evil and distress. And I humbly look to him, to sanctify this trial to us both, for the sake of our Redeemer, that it may make us more fit for his heavenly kingdom. This is the only consolation my mind offers to my agitated feelings, whenever I dwell upon this subject. And I most anxiously hope that the time will arrive, when my dear husband also will not be so entirely engrossed with earthly concerns, but will earnestly seek an interest, through our condescending Mediator, in that world, where time will be forgotten in the endless ages of eternity. Having this near at heart, and feeling anxious that if my ——— should live, she shall be brought up 'in the nurture and admonition of the Lord,' and be educated for heaven, as well as for earth, I am as it were, bound to this life, with the strongest cords of attachment. And shall I name another wish, my beloved parent, equally near my heart, without offending you? Yes. I know that you love me too well to be offended, even if my anxious solicitude for your happiness should make me speak more freely, than you think a child should. Let me say, then, this other wish is, to see my excellent father gradually break off from all such worldly business, as does not relate to family concerns, or connected with its welfare, and take sufficient time, to examine the New, with the Old Testament, and so satisfy his own mind of the truth of a Saviour, and of the necessity of professing him openly in the world, by going to his table. To see you go to that table, (for I know that you would go in full belief of, and reliance upon, the merits of our blessed Lord,) is a circumstance which lies nearer to my heart than you can ever know. Many an hour, in the dead of the night, has it engaged my most anxious feelings, and called forth the tear and the prayer; for, indeed, my dear father, I do truly think, that if it *were possible* for a man's *own merits*, to gain him a seat in heaven, *you* would certainly have a claim to one. But as God has pronounced all our works of righteousness to be unprofitable, and nothing, unless offered in the belief, and in the name of his dear Son, I feel truly anxious, that nothing should be left undone, to secure your everlasting happiness.

“May I hope that you will receive these lines with your usual affection, and think not that I presume too much upon your love. But remember, that I tell you this, that although I have professed my Saviour openly at his table, yet I *feel* that I am not one thousandth part as worthy to be his disciple, as *you*, who do not profess him. But at the same time, *he* has said, ‘except a man *believe in me*, he shall in no wise enter into the kingdom of heaven.’ God of all mercies, and the blessed Redeemer of our souls, grant, that whenever the awful (and to your family the heart rending) moment arrives, for you to quit this life, your spirit may wing its flight, and be welcomed into the abodes of everlasting bliss; into the presence and smiles of an approving God and Saviour.”

*The prayer of a righteous man availeth much*, says St. James. Then how much more must the prayer of a pious child prevail when she implores for blessings upon a parent’s head! A gracious Providence granted the heart’s desire of this pious woman. Her father, always amiable and excellent as a man, was now to become exemplary as a Christian. He believed. He repented. And with love and gratitude in his heart towards God, and with charity to his neighbour, he prostrated his soul and his body at the altar of his Lord, and confessed Him crucified for the sins of the world. O, what a moment of bliss for this excellent woman, this eminently pious Christian! And how delightful must be her feelings at the judgment of the great day to know that God was graciously pleased to make her instrumental in snatching a father, ‘as a brand from the burning,’ and leading him to the foot of the cross. But her letter must speak for itself. It is dated December 6 and 8, 1817.

“How can I tell you, my beloved and honoured father, the delightful sensations of joy and gratitude which thrilled through my heart, when I read your communication of the 14th November. O! impossible. I read it over and over again, rejoicing and weeping, and inwardly praising that blessed God, who hath done such great things for you. O! it is so sweet to offer my humble and poor offerings of thanksgiving for happiness bestowed upon a parent, so justly the object of my affection and gratitude. *Tomorrow*, we will unite in heart, in blessing our benevolent Creator, that He hath *chosen* you out of the world, to be one of his dear children in Christ Jesus, our merciful Redeemer. Never can I forget your letter of the 14th November! Never shall the 7th of December be obliterated from my memory! a day so precious to us both; for I glory in your pious determination to profess publicly your faith in our Lord and Saviour, and at the foot of the altar, entering into covenant with God, to be his faithful and true disciple, the remainder of your life. O! that I could enjoy the happiness of kneeling beside you, at such an interesting moment. But I am not, indeed, worthy of such a favour. I am thankful, however, that you have made known to me your intention in time, so that I can be at the throne of grace, and my sincere, though unworthy, petitions ascend at the same time, and mingle with those of my beloved father.

“But, my dear parent, you tell me *that*, which renders my joy un-

speakable, and, at the same time, humbles my soul, under a sense of its great unworthiness. Is it, indeed, possible, that God has condescended to notice the petitions of so ungrateful, so unsteady, and so disobedient a child, as I have been towards him, as in any way whatever to render me instrumental to the happiness, the everlasting happiness, of my beloved father? O! the unbounded goodness of our Lord and Master. O! it is one of the most condescending mercies he could bestow upon such an unworthy creature as I am. A blessing, which calls for all the gratitude my heart is capable of feeling, and an increase of faithfulness and obedience to him. My beloved parent, I do ardently long to be with you, to hear from your own lips, the praises of our blessed Redeemer.

"December 8. Yesterday, there being no preaching in town,\* I passed alone in my chamber After offering up my private devotions, of which my dear father was the principal subject, I read in the scriptures, and then the excellent prayers of our Church.† After going through the communion service on my knees, I sung the eleventh hymn, beginning

"And are we now brought near to God,

"Who once at distance stood?

"And to effect this glorious change,

"Did Jesus shed his blood? &c.

"Though my heart was almost overwhelmed with the different feelings which agitated it while engaged in my devotions, yet my bosom felt calm and happy when I arose from them. If ever I prayed fervently in my life, I entreated for my dear parent yesterday, that God would vouchsafe to come down to you in spirit, and set his seal upon you, as one of his dear children; that he would be your staff and shield, your strength and glory from henceforth and for evermore.

"O! how I rejoice over you in heart, though such a distance separates us; for God only knows how ardently I love you. Go on, my dear parent, in the paths of holiness, and may our blessed Saviour be your Pattern and Guide. O! how great has been the goodness of our God, that you have been preserved for the day of grace, while so many around you have been taken away.‡ Let us ever bless his holy name, and always delight to promote the interests of his kingdom.

"I am not fit to write to you, at present, my beloved parent; for the precious tidings your last letter brought me, have so overcome my heart with joy, and humbled it under the recollection of its own unworthiness, that I cannot express myself as I would wish."

\* There is no Episcopal church in the place where she resided, and the Presbyterian meeting was not open every Sunday.

† What a blessing is the Book of Common Prayer to numberless persons in such situations as this! Distance of place, or length of separation, cannot destroy the unity of worship in a family; nor prevent its pious members from holding spiritual communion in the same forms of devotion; and, at the same moment, offering up the same praises and thanksgiving to God, for the common blessings which he bestows.

‡ The autumn of 1817, was a season of unusual sickness and mortality at Charleston.



The delicate sense of filial duty, expressed in the following extract, is deserving of the highest praise; while the happiness produced in the pious bosom, by the establishment of family worship, should be an incentive to the head of every family, "calling themselves Christians," to "go, and do likewise." The letter is dated January 5, 1818.

"My last to you was written two weeks since, and in such haste, that I was compelled to close it before I wished. It was my intention to have noticed to you, the affectionate interest my good aunt ——— expressed in a letter to me, respecting your becoming a member, or, rather, a communicant, of the Church. It was written a week or two before I received *your* precious communication on the subject. She says: 'I know what delight it will afford you to hear what I have to tell you of your dear father. Yes, my dear niece, my good and excellent brother, has lately had family prayers, going through the duty himself, as head of the family. He has also had some conversation (at his own request) with ———, and I have every reason to think and hope he will shortly conclude to approach the altar. My dear ———, you well know the joy I feel, since we have often spoken together on the subject. Let us give glory to God, for *our* dear father. The saints in heaven are rejoicing.' Thus did *she* express her feelings; and I would not have parted with *mine*, upon receiving such intelligence, not for all the enjoyments this world could procure me. O! said I to my husband, I have a letter here, that contains what is a thousand times more precious than any fortune that could be bestowed upon me. I could scarcely prevent myself from speaking of my happiness to you in the next letter I wrote you; but delicacy forbid my doing so, until you mentioned the subject yourself; and feeling assured that you would do so, I waited with great impatience for the mail which brought me the welcome tidings from your own beloved hand. O! you cannot think with what increased happiness I now let my mind dwell upon you; and I often sigh for the blessed time to arrive, when my dear husband, brothers, and uncle, may follow your excellent example."

The following short extract from a letter, dated March 9, 1818, is too interesting to be omitted.

"Though I cannot enjoy the comfort of being with you, and sometimes looking over the sacred pages with you, yet, my beloved parent, I can here tell you, that when I began anxiously to look into the bible, for the evidence of a Saviour's birth, life, death, and resurrection; for a *proof* of that which I had been *taught* to believe; I gathered *most* conviction from the books of *Isaiah*, and *Jeremiah*, compared with the New Testament. I would therefore humbly recommend them to your particular attention. The marginal references will point out the parts in the New, fulfilling the predictions of the Old Testament. And (but no doubt you have it) I think Bishop Porteus' *Evidences of the Christian religion*, are very satisfactory."\*

\* This strengthens the argument of your correspondent F. in the *Gospel Advocate* for July last, p. 208. If this pious lady had never seen any other bible than

I shall conclude these interesting extracts with the following letter, dated December 22, 1818. It was written a few days after her death, but before it was known to the writer, and was addressed to her father, by the Presbyterian minister of the town where she had lately resided. The testimony which he bears to her elevated piety and moral excellence, and the sympathy which he expresses for her family, cannot fail to interest the feelings of every reader.

"I hardly know how to address you, or what to suggest most suitable to the unforeseen circumstances in which a letter may find you. And yet, the intelligence just received, forbids me to be silent without doing violence to my feelings. Mr. ——— just called, on his way to Charleston, and, as well as his tears and choking grief would allow, gave me to understand what he had learned by the last mail, respecting the situation of his beloved wife, your inestimable daughter; one who has secured a very unusual place in my best esteem and regard. But, my dear sir, it is infinitely more to her comfort and prospects, whether longer to live, or soon to be removed from this vale of tears, that she has, as we doubt not, an eternal place in the heart of the best of friends, her divine Redeemer. O! that he may vouchsafe to her his most animating, and comforting presence under her daily sufferings; and in the contemplation of whatever may seem to be before her. I would most cheerfully travel miles to see, and converse with her, and join with her in supplicating every needed influence of a gracious God in her favour. But this privilege is denied me by uncontrollable circumstances. Yet, I bless God, he is omnipresent; and the distance between your city and where I write, does not forbid our meeting with one accord, on one blessed errand, before his throne of grace. May the Lord of life spare her yet longer to the living, if it be his adorable will, that she may still shine a light in the world, a bright and winning example of that Christian sweetness of spirit, and moral beauty of deportment, by which his grace has distinguished her.

"The increased acquaintance of the people with her, and hers with them, has given opportunity for her worth to be more and more prized, and her usefulness more and more felt, the longer she has remained among us here. Our forebodings have been trying to our-

one issued by the Bible Societies, how would she have been able to satisfy herself, by comparing scripture with scripture, that all the circumstances attending our Saviour's mission on earth, were the accomplishment of prophecies in the Old Testament? How could she have written to her father, that "the marginal references will point out the parts in the New, fulfilling the predictions of the Old Testament," if there had been no marginal references in her bible? Years might have rolled away, before she discovered that the scripture was the best interpreter of itself. For if the marginal references are omitted, the bible cannot be made use of to explain itself. Other works must be referred to. The reasons urged by your correspondent F. I think are conclusive. The original bible, "as it came from the hands of our translators, should be preserved unadulterated," and be the only version circulated by Bible Societies. I hope that in future, Episcopal bible institutions, at least, will neither publish, nor distribute any copy of the sacred scriptures, without having marginal references.

selves ; and yet our hopes have ardently followed her in her departure, that she might, after all, be restored to us. Perhaps she may still. But the information just now received, seems almost to decide against so desirable an issue. But tell her, if her ear is open to mortal accents, we can resign her to Christ, and to his call alone. It is better to depart, and be with him, where sin will never annoy ; where an evil world will never interrupt, and a subtle adversary will never disturb, the communion of the disciples and the Lord of glory. O ! that she may cleave to him with that sacred affection and humble dependance, over which sickness, pain, and death, can have no power. Tell her, that his loving disciples are the seal upon his heart, the signet upon his arm ; that they are infinitely safe in the hollow of his hand, and kept, in every extremity, as the apple of his eye. Tell her, that their greatest distresses are in order to their greatest happiness, and the struggle soon terminates in joy unspeakable and full of glory. Tell her ; O ! tell her, that her almighty Friend stands at the gate of death, as the door of heaven. But I trust she feels it, and more than words can impart, in the blessed connexion. I leave her, then, in the arms of her precious Redeemer, whose heart is made of tenderness, whose bowels melt with love.

“ While I may, I shall cherish the hope, that your dear daughter may be spared to you, and her affectionate friends, a little longer. But my prayer is, if the event be otherwise ordered, that, while she may be enabled to give a dying testimony to the blessedness of that religion, which consisteth not in meats and drinks, but in peace, and love, and joy in the Holy Ghost, you resign her cheerfully, whenever called ; and find your anxiety to be in complete readiness to follow her, greater than the sense of bereavement.”

AMICUS.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

IN your number for November last, is the Address of the Right Reverend Bishop Griswold to the Convention of the Eastern Diocese, holden at Portsmouth, New Hampshire, September 25, 1822.

This address is of so exemplary a kind, so full of love and good will to men, that one is insensibly carried back to the earliest age of the church, and to the very first days of its establishment by the Author of our holy religion. I have never read any thing more plain, more meek, or more in the character of an apostle. It appears to me that the perusal of so affectionate an address, and the simple and unadorned manner in which he states the various situations of the several churches throughout his widely extended charge, cannot but most seriously impress the mind of every Episcopalian, not only with great thankfulness for what the Bishop has been the instrument of accomplishing, but with the liveliest sensibility for the farther increase and extension of the Church, and with a wish that his mite may be also afforded to the furtherance of so good and so evangelick a cause ; particularly so, when adverting to a more competent provision for the Episcopate, the Bishop states in his truly apostolick manner, “ that without the pious

liberality of a few individuals, his efforts must have been wholly paralyzed."

The Bishop here undoubtedly alludes to the society incorporated by the legislature of this state, in the year 1810, under the name of the Trustees of Donations to the Episcopal Church. I propose, therefore, to lay before your readers a concise view of the objects of this society, in the hope that it may excite to an increase of the number of life and annual subscribers, who may be assured, that their bounty will be gladly received and sacredly applied to the promotion of so good a work.

At the origin of the society, about five thousand seven hundred dollars were raised, forming the Bishop's fund; the interest of which, together with the yearly subscription of nearly eighty members from various parts of the diocese, was to be appropriated to the Bishop. This has been regularly paid to him, but, the annual subscribers having fallen off to a very inconsiderable number, from six to seven hundred dollars, per annum, is now the whole amount our venerable Bishop receives.

A farther design of the incorporation is, to recover from loss, and to protect for the benefit of various particular churches throughout the diocese, a vast landed property, the benefit of which, several churches are now enjoying; and there is a reasonable prospect, that, in a few years, many others will realize similar advantages. To these objects the society have given constant and unwearied exertion.

The payment of five dollars, annually, to the treasurer, constitutes a member, and twenty-five dollars, a member for life, and the funds are safely vested in the publick securities of the state or nation. From the whole body of trustees, at the annual election on the Tuesday preceding the last Wednesday in May, a board of managers are chosen; they consist, for the present year, of the following, viz.

Thomas L. Winthrop, President.

Joseph Tilden,

Anson I. Sperry,

Thomas L. Halsey,

Nathaniel Adams,

Gardiner Greene, Treasurer.

George Brinley, Vice Treasurer.

James C. Merrill, Corresponding Secretary.

Asa Eaton, Recording Secretary.

Rev. Dr. Gardiner,

Jonathan Amory, jun.

Joseph Head,

Lynde Walter,

John Odin,

James Bowdoin,

} Vice Presidents.

} Managers.

I know not that any legacies have been hitherto left to the society, for the increase of the Bishop's fund, but I feel a well grounded confidence, that the objects of the trustees need only to be generally known. to ensure a share in the pious remembrance of the serious Episcopalian.

**RELIGIOUS INTELLIGENCE.**

WE have great pleasure in presenting to our readers the following account of the present condition of the Syrian church in India. To those who may not be familiar with some allusions, we recommend a perusal of Buchanan's *Christian Researches*. This document has been transmitted by a friend of primitive Christian truth and worship, from Calcutta. The following extract from our friend's letter will recommend the whole subject to the attention of our readers, in language better than our own.

"I am glad you take an interest in the Syrian church, and I will endeavour to get you the last report of the Madras Church Missionary Society, which treats largely, and delightfully, respecting them. They are a most interesting and amiable people, and improving. The archdeacon of this diocese has lately made them a visit, and speaks in raptures of them. I shall defer speaking of what is doing here, until the annual report is published, which will be in a few days."

To Colonel Newall, British Resident at the Courts of Travancore and Cochin.

SIR,—In compliance with the wish you did us the honour of expressing to us, we beg to transmit to you the following statement of the condition of the Syrian Christians. We do not flatter ourselves, that it will convey to you much additional information, on a subject with which you must be so conversant: but we trust it may not be altogether useless, if it serve to bring before you a few particulars, which a residence of some continuance among them, and a degree of attention to their current traditions and history, as well as to their present circumstances, have enabled us to collect.

It will be unnecessary, and perhaps irrelevant, to detain you on the antiquity of the church in Malabar; a point which has so long engaged the attention of the learned in Europe. Whatever may be thought of the credit due to the current traditions of these people, that the Apostle Thomas planted Christianity among them; yet, so much, may, we humbly conceive, be considered as established beyond contradiction, that they existed here as a well established church, connected with the Syrian church in Persia, as early as the year 535, the period when Cosmas travelled to this coast; that, at a period somewhat later, but certainly prior to the year 825, the commencement of the era of the country, considerable gr.nts. immunities, and precedences, were conferred on them by one of the Perumal princes; and that the greater part of these privileges have been uninterruptedly enjoyed, and are now visible among them. Every person of observation, now visiting the interior of the country is necessarily led to this conclusion. He discovers a race of Christians, differing widely in their general manners from the later specimens of native converts, that from the time of the Portuguese settlements have been so numerous on the coast; bearing

indeed undoubted marks of their Syrian original, and of the high dignity to which in former times they were raised : a people, in short, who identify themselves with the subjects of the above traditions, and to whom the names of Portuguese and Roman Catholics are comparatively new. But we feel it would be unpardonable to trespass further on your time in enlarging upon a topick, which is a matter so entirely of personal inspection.

It may, however, be useful here to introduce a few remarks respecting their moral character. A body of people, separated by its religious and social customs, from the other classes of the community, may naturally be expected to possess a peculiarity of moral feelings and impressions. And the state of the Syrian Christians will be found to justify this expectation. At the time of their first discovery by the Portuguese, they were distinguished by their scrupulous regard to truth, and their general manliness and independence of character, and were considered as constituting the chief strength of the nations who employed them. Many testimonies to this effect are collected by La Croze, to whose interesting and accurate work we beg leave to refer you. The acts of the synod of Udiyampur, the number of books then destroyed, and the strong opposition which Menezes not unfrequently encountered in propagating his innovations amongst them, bear ample testimony to a point nearly allied to the former, the learning of their clergy. And, notwithstanding the many causes that have conspired to produce a lamentable deterioration in this respect, yet the most cursory observers find, even now, continual traces of their former eminence.

We beg leave to call your attention to a few of the causes which have led to their decline. The breaking up of the petty sovereignties created by Cheram Perumal, through the overbearing influence of the rajahs of Travancore and Cochin on the one side, and of Hyderally, and of the Europeans on the other, cannot but be conceived to have produced a sensible alteration in the condition of the Christians ; whose political importance rested entirely upon the immunities and privileges they enjoyed under that remarkable system. From being a compact body, forming either separate principalities of themselves, or aristocracies, considerable as to numbers and influence among the petty states through which they were distributed ; they now formed but a small integral part of a large community, in which their consequence was left to depend solely on the opinion which their former influence had created. But independently of these causes, (which apply equally to that very remarkable body, the Jews of Cochin,) there are others which in a more serious and peculiar manner, affect the Syrian Christians. These causes are all to be referred to the appearance of the Roman Catholics on these shores, and the contest which this church has consequently had to sustain, for three centuries, with the unremitting vigilance, the force and intrigue, of a usurping and intolerant hierarchy. The preponderating influence of the Portuguese with the heathen government was all employed in forwarding the designs of the Romish emissaries : while, through the system adopted, either from policy or principle, by the Protestant states, the Syrian church has been left unaided by any

corresponding influence in the opposite direction. And the consequences of all this, upon its moral and ecclesiastical condition, have been indeed most deplorable. Mutual fears, suspicions, and jealousies, fomented by their enemies, and terminating in a fatal and apparently irreconcilable schism in their own body, the destruction of their best ancient monuments, during the short calamitous interval in which they were all nominally subjected to the Papal power, together with the interruption, both then and since, of the regular intercourse with Syria, on the feeling of which depended that peculiar spirit and individuality of character for which they were formerly so distinguished ; these may be noted as the more general and direct consequences, from which others, of a more particular nature, and more immediately striking the attention, have proceeded. Such as, the withdrawal, from conscious weakness and want of favour, from all share in the public history of their country, in which they formerly acted so distinguished a part ; the increasing ignorance of the clergy ; their growing unacquaintance with the only language in which the principles of divine knowledge were contained, and their consequent inability to become acquainted with these principles, far less to communicate them to the people ; the disuse of education ; the introduction of many superstitious practices, unknown to their ancestors ; and a gradual verging towards many of the customs and some of the vices of the country.

It is remarkable, that, under all the causes of deterioration which have been mentioned, the character of the Syrian Christians should still present so many points of superiority. The duplicity and deceit, for which the natives of India are so proverbial, is not a feature of their character. On the contrary, they may be said to possess, in no small degree, the opposite virtues of honesty and plain dealing, accompanied with a peculiar simplicity of manner, which distinguishes them in the eyes of the stranger, from the other inhabitants of the country. But we feel it would be needless to do more than hint at a subject, which, we humbly conceive, cannot have escaped your observation.

With regard to the actual number of these people, it is difficult to arrive at any exact conclusion. It appears, however, most probable, as well from the reason of the case, as from the accounts of Anquetil Du Perron and others, that they were a much more numerous body of people in former times than we find them to be at present. They now, themselves, reckon up eighty-eight churches belonging to their body ; of which fifty-five have maintained their independence with the Roman Pontiff. According to the most accurate estimate we have been able to form, the number of families belonging to these fifty-five churches amounts, at the lowest computation, to thirteen thousand. The majority of these are poor, and support themselves by daily labour : others employ themselves in merchandise and agriculture. Though many among them are most highly respectable, especially those of the class termed *Farragan*, yet there are none who can justly be styled men of property. There are very few indeed among them possessed of a property to the amount of 5000 rupees.

The number of officiating Priests, commonly called *Catanars*, is one

hundred and forty-four. These are wholly supported by the offerings of the laity, on festival days, and on the administration of the occasional rites of the church, which, for the most part, afford but a very scanty support : and in very few instances do the monthly offerings, received by a Catanar, exceed five rupees. They are generally of the best families ; and, consequently, upon their character, as to morals and information, depends, in a great degree, that of the districts in which they reside.

Having thus, sir, explained, in as brief a manner as we could, the former and present condition of this interesting people, we beg leave to submit to your notice, the plans now in operation for their benefit, and some others that have been proposed for the same purpose. In doing this, we act under the direction of the very reverend the Metropolitan ; and we beg leave here most distinctly to state, that whatever relates to the concerns of this church, proceeds directly and entirely from him ; with no other advice and assistance from us, than that which, partly our official relation to him, and partly his voluntary consultation of us, have made it our duty to give. The objects which the Metropolitan has in view may be included in these four heads :—

First, the circulation of the holy scriptures in the Syriack and vernacular tongues, with other works of religious and general information.

Secondly, the general instruction of youth.

Thirdly, the special instruction of the clergy.

Fourthly, the erection and enlargement of churches. Upon each of these objects, allow us to add a few words ; with so much regarding ourselves and our mission, as may be necessary to show the proposed mode of attaining them.

The first object proposed, is *the circulation of useful works, and especially of the holy scriptures*. The importance of the latter point, in every scheme of moral improvement, will be acknowledged by every Christian ; and its claim in the present case is made more urgent by the veneration which the whole Syrian community have for the scriptures, and their eager desire to be possessed of them. A translation has in consequence been commenced with the co-operation of some of the principal clergy of the Syrian Church, and with the assistance of some Brahmins and Navis well skilled in the language of the country. A few other works, principally such as are required in the college and schools, have been translated ; and others are in progress and contemplation. A press, with a fount of English types, has been forwarded by the Church Missionary Society, and a fount of Malayalim types is expected.

The second thing proposed, is *the instruction of youth*. In furtherance of this most necessary object, it has been thought desirable that schools should be formed in every parish ; and that, independently of these, three institutions, on the plan of what we term in England free or grammar schools, should be established in different districts. Parochial schools have accordingly been formed for thirty-seven out of the fifty-five churches, subject to the Syrian Metropolitan : and the *central* grammar school has been erected at his residence at Cotayam. Some



of the parochial schools are supported by the Syrians themselves, partly from the contributions of individuals, and partly from the church property of the parishes to which they belong : others are supported by the contributions of the Church Missionary Society : and the remainder, constituting the greater proportion, from both these sources jointly, but principally from the latter. The sum allotted to this purpose by the society is 800 rupees annually, but no buildings have hitherto been erected ; a circumstance much required on account of the heathen children in the schools, as the Syrians and the heathens have an equal aversion to their being instructed within the walls of the Church. The average cost of one of these buildings will be 100 rupees.

The annual funds of the grammar school at Cotayam, amounting to 1000 rupees, are supplied entirely by the society : but these are not found sufficient for the support of more than fifty boys, a number far below what was originally intended to be admitted on the foundation. The two remaining grammar schools for the northern and southern districts have not yet been established, for want of funds. The building alone, of each of these schools, including the apartments for the master, &c. cannot be estimated at less than 1000 rupees. In addition to the education received at these schools, it is proposed that the most proficient scholars should eventually be transferred to the college, to complete their education for such civil and ecclesiastical duties as they may be called to fulfil.

The third object proposed, is *the instruction of the clergy*, that is, of those destined for the clerical office. In a body so situated as the Syrian church is, it is principally from this portion of it, that we must expect an academical institution to be supplied. It is on this account only that we have referred to the head of the instruction of the clergy the notice of the college of Cotayam ; without, however, losing sight of the fact, that it will include other students to whom an acquaintance with the higher branches of literature may be important and desirable.

The college was begun by the late Metropolitan, Mar Dionysius, and continued by the present Metropolitan, under the patronage of the late British Resident, Colonel Munro. It was endowed with extensive grants of land and money, by her highness the Rannee ; and is now in operation, under the eye of the Metropolitan, who resides in it as its head. The establishment consists of two Malpans, or Syrian doctors ; who, besides their lectures in Syriack, officiate daily in the college chapel ; a learned Jew of Cochin, teacher of Hebrew, towards which language the attention of the Malpans and others is excited : two native teachers of Sanscrit : and an English teacher and his assistant. It is in contemplation to introduce the study of the Latin and Greek languages, and a general acquaintance with European literature. The number of students is fifty-one : eighteen of whom have received the initiatory ordinations ; and from the experience we have already had, we feel fully justified in expressing our conviction, that the students will prosecute their studies with credit to themselves and the institution. The annual revenue of the college, consisting of the

interests arising from the investment of the royal grants above alluded to, and from other sources, amounts to somewhat more than 2500 rupees; and its expenditure, including the expenses of the Metropolitan and his attendants, exceeds 4500 rupees. The excess of expenditure is borne by the Church Missionary Society. Even with this assistance, the funds of the college are by no means sufficient. The building itself requires great alterations and improvements. The commencement of a very valuable library has been made, the completion of which, will, of course, be a matter of considerable expense. No income has yet accrued from the royal grant of the property near Quilon; on the contrary, it has been a very heavy burden upon the funds of the college, and will require the laying out of a much larger sum before it can be made productive.

The fourth object proposed is the *erection and enlargement of churches*, which includes the repairing of such as are in a state of dilapidation. Many of the churches are much fallen into decay. Among those may be reckoned the ancient church of Neranum, which tradition refers to apostolick times; the church of Omalur, lately destroyed by fire; the large church of Cadambanat, (not unlike an English cathedral in its lofty roof and lengthened chancel,) now undergoing complete repairs: the large church of Parur, capable of containing fifteen hundred persons, destroyed by Tippoo, in the year      and but lately begun to be rebuilt; the churches of Ancamali, Accaparamba, the large church of Cottamangalam, Perumattam, Molucolam, Cundare, Calade, and some others. In consequence of the extensiveness of several parishes, some chapels of ease, as we should term them, are building; and the erection of others is contemplated, as soon as adequate funds can be raised. Among the former, we may reckon those of Tiruvalla and Etalott, for the extensive parish of Neranum, and Ammina, for the parish of Cotayam: the latter are required in the parishes of Kotaracare, Mamalacheri, Cunipampatti, and some others. The average expense of building a church, according to the plan usually adopted by the Syrians, including the apartments for the priests, &c. &c. cannot be estimated at lower than five thousand rupees.

Having thus, sir, laid before you, in as brief a manner as the nature of the subject would admit, the plans already commenced, and the further ones in contemplation for the improvement of this remarkable people, permit us to indulge the hope, that they will appear to your mind in some measure worthy of that patronage and encouragement which is necessary to give them efficiency. A residence of nearly five years in the midst of them, in the habit of the most familiar and uninterrupted intercourse with the dignitaries of their church, the whole body of the clergy, and the society at large, emboldens us in expressing the full conviction of our minds, that they will not prove unworthy of your favour, nor fail in answering any degree of culture which may be bestowed on them. Members of a church, venerable for her great antiquity, and who retains, as her language, the very dialect of our Lord and his apostles, using a version of the scriptures,

40 *Syrian Christians.—Postscript.—To Correspondents.*

made by apostolical men, miraculously preserved during a succession of ages, in the very midst of a heathen population, and in spite of all the violent and unceasing attacks of the Romish hierarchy, a monument of the truth of Christianity, and of the protecting care of the Most High ; they seem, in a peculiar manner, to call for the sympathy and assistance of a Christian and Protestant nation. And we cannot but consider all these claims as coming with a peculiar force on the members of the Anglican church ; a church, which, retaining, as no other Protestant communion has retained, those features of primitive custom and discipline, that unite her with all the unreformed churches of apostolical original, in the east and west, has, at the same time, suffered equally with any from the antichristian domination of the court of Rome ; and, having escaped pure from that infection, and that persecution, is best prepared to feel for those who are yet groaning under the effect of both. And these circumstances of common interest with our Protestant Episcopal Church, are not wholly unknown, nor unfelt, by our Syrian brethren.

To carry on the plans abovementioned, funds, to a very considerable amount are required. Those appropriated to the object by the Church Missionary Society, though amounting to many thousand rupees, annually, are not adequate to the purpose. On this account are we induced to submit these facts to your notice ; and feel greatly obliged and encouraged by the wish you so condescendingly made known, of being informed of the particulars of our mission, and the nature of the assistance required. We beg leave to observe, that applications have been made for that literary help, which the college so imperiously demands ; and that considerable hope is entertained, that it will eventually be under the immediate guidance of men of regular academical habits, and of acknowledged reputation for learning, in our English universities.

Permit us, in conclusion, to apologize for the length of this communication, and to assure you with how much respect, we subscribe ourselves, sir, your most obedient servants,

(Signed)

B. BAILEY.  
JOS. FINN.  
H. BAKER.

*Cotayam, Jan. 1822.*

---

**POSTSCRIPT.**

At a special ordination, held in St. Michael's church, Bristol, on the first instant, being the festival of the Circumcision, the Right Rev. the Bishop of the Eastern Diocese admitted Mr. Lot Jones to the holy order of Deacons. Divine service was performed by the Reverend Professor Adams, and an address, suitable to the occasion, delivered by the Bishop.

---

**TO CORRESPONDENTS.**

Several communications are omitted for want of room.

THE  
**GOSPEL ADVOCATE.**

No. 26.]

FEBRUARY, 1823. [No. 2. Vol. III.]

**THEOLOGICAL.**

[We insert the following communication, from an unknown correspondent, with great pleasure, on account of the learning and research which it displays ; though we cannot accord with him as to the expediency of reviving the Agapæ. The fact of the general abolition of the practice is, to us, a sufficient evidence of its tendency to abuse ; and even the few sects, who, of late years, have revived it, under the idea of its being scriptural, are beginning to find that it opens a door for disorderly conduct, incompatible with the Christian character. It may be remarked that our church retains all that was really useful in the Agapæ, in the alms and oblations which are offered at the communion. If any of our pious readers have been deterred from coming to the Lord's table by a mistaken construction of St. Paul's reproof to the Corinthians, (1 Cor. xi.) it will be a relief to them to learn, from the following essay, that the disorders, which the apostle censured, arose from an abuse of the Agapæ, or love-feasts immediately preceding the sacrament.]

TO THE EDITOR OF THE GOSPEL ADVOCATE.

**ON THE ANCIENT CHRISTIAN AGAPÆ.**

**T**HE Agapæ, or love-feasts, of the primitive Christians, were frugal and friendly repasts, provided at the expense of the rich, and instituted for the promotion of Christian charity and mutual kindness.

From these common tables, the wants of the poor, the fatherless, the widow, the stranger, and the sick, were supplied. The most detailed account of the manner in which these feasts, so honourable to the Christian character, were celebrated, is afforded us by Tertullian. "Our supper," says he, "which you accuse of luxury, shows its reason in its very name ; for it is called *αγάπη*, which among the Greeks signifies *love*. By it we relieve and refresh the poor. Nothing vile or immodest is committed in it ; for we do not sit down before we have first offered up prayer to God ; we eat only what is necessary to satisfy hunger, and drink so much only as becomes modest persons. We fill ourselves in such a manner as to remember at the same time, that we are to worship God by night. We discourse as in the presence of God, knowing that he hears us. Then, after we have washed our hands, and lights are brought in, every one is moved to sing some hymn to God, either extempore [\*] or out of the scriptures. And by this we dis

[\* Our correspondent has here taken a liberty with his author, which we conceive to be unjustifiable. There is no evidence that the ancient Christians either prayed

cover whether the rules of temperance in drinking have been violated. After again uniting in prayer, we depart, not to give up ourselves to lascivious pastime ; but to pursue the same course of modesty and chastity, as men who have fed at a supper of philosophy and discipline, rather than a corporeal feast." Tertul. op. Apol. c. 39.

The apostate Julian is supposed to have alluded to them in his Frag. Orat. and to have taken occasion from them to enforce liberality upon the Pagans by the example of the Christians, whom he reproachfully calls Galileans. " The impious Galileans," says he, " having observed that our priests neglected the poor, set about relieving them. And as they who design to kidnap children in order to sell them, allure them by giving them cakes ; so these have thrown the true worshippers into atheism by first winning them over with *charity*, hospitality, and the service of tables." *Λυαπῆς καὶ υποδοχῆς καὶ διακονίας.*

That these hospitable repasts were coeval with Christianity itself, is obvious, not only from the declarations of the ancient fathers and historians ; but also from the holy scriptures themselves. The word *αγαπαι* in the plural number occurs only in the epistle of St. Jude, where it must be understood of the primitive love-feasts. *These (men) are spots in your love-feasts, ἢ τὰς αγαπαῖς.* 12th verse. The persons to whom the apostle alludes had been guilty of gluttony and intemperance, and had thus shamefully perverted the pious and benevolent design of the *αγαπαι*. He therefore pronounces them to be spots in their love-feasts, i. e. a disgrace to the church, and unworthy of admittance at those benevolent entertainments which were designed to promote reciprocal kindness and Christian affection among the primitive disciples.

Dr. Lightfoot, it is true, supposes that the *αγαπαι* here spoken of, were not feasts of charity, but a kind of hospitals for the entertainment of strangers, in imitation of those (*ἑποδοχία*) which the Jews had adjoining their synagogues. Gaius, who is called the host of the whole church, (Rom. xvi. 2, 3,) he supposes to have been master of such a hospital or dormitory ; and that Phœbe, who is called the *διακονὸς* of the church at Corinth, and those other women, mentioned Phil. iv. 3, were servants attending these hospitals\* But since there is no satisfactory evidence of the existence of such hospitals at that time, and since this interpretation is contrary to the *usus loquendi* of the word among the early fathers, no commentator of much note has adopted this opinion, unless perhaps we except Whitby.†

or sung extempore. The words of Tertullian are, " Post aquam manulem et lumina, ut quisque de scripturis sanctis, vel de proprio ingenio potest, provocatur in medium Deo canere. Hinc probatur quomodo liberit." By what torture can he make " de proprio ingenio" to signify extempore ? We should translate the whole passage thus : After water to wash our hands, and lights are introduced, each one is called upon to sing to God publicly, as well as he is able, either from the holy scriptures, or of his own composition. In this way it is proved whether he has been temperate." Every one being required either to chant a psalm, or to sing a hymn of his own composition after the feast, the rule operated as a restraint and prevented excess. *Ed.*]

\* Vid. Lightfoot's Hor. Hebraic. 1 Cor. xi. 21.

† Vid. Pool's Synopsis. Hammond, Doddridge, and Gill, in loco, and Schleusner's Lex. Art. *αγαπαι*.

The formula *κλῆσις τοῦ αἵτου* "breaking of bread," and similar expressions in the New Testament, obviously signify, in their primary and more usual sense, *the participation of a common meal*; (vid. Matt. xix. 19, xv. 30, and parallel passages,) but the circumstance of our Saviour's having broken the loaf, when he instituted the Eucharist, (Matth. xxvi. 26,) led the apostle Paul to employ the expression "*the bread which we break*," to signify *κατ' ἑξῆς*, *the sacrament of the Lord's supper*. 1 Cor. x. 16. In the Acts of the Apostles, however, such phrases seem to me usually to convey a two-fold meaning, viz. the Eucharist, in which bread was broken and distributed, and the Agapæ, of which it was the customary practice of Christians in the first century, to partake at the same time. That this is no novel opinion, but sanctioned by some of the most approved commentators on the holy scriptures, will appear from a recurrence to the following passages:

Acts ii. 42. "And they, (the Christian converts,) continued steadfastly in the apostles' doctrine and fellowship, and in *breaking of bread*, and in *prayers*." Rosenmueller and Grotius explain the phrase *τῇ κλήσει τοῦ αἵτου* as denoting the friendly repasts, or love-feasts of the primitive Christians, which closed with the reception of the Eucharist. It is true the Syriack translation limits the signification of the phrase in this place, and a similar one in Acts xx. 7, to the Lord's supper. But is it certain that this is all that is intended by it? Does this exegesis exhaust the meaning of the phrases?

The same formula occurs in St. Luke's gospel, xxiv. 35, where obviously it has no reference to the Eucharist. It is admitted that this ordinance is implied in the passage in question, because it was generally, if not universally, in the first century, an appendage to the Agapæ, to which, as we believe, allusion is principally intended; but there does not appear to be any evidence from the history of the church in that age, that this was exclusively meant.\*

Acts ii. 46. "And they, continuing daily with one accord in the temple, and *breaking bread from house to house*, did eat their meat with gladness and singleness of heart." The phrase *κλῆσις τῇ κατ' οἶκον αἵτου* denotes, according to Rosenmueller, the equal distribution of food and bread at different houses, for the use of the poor, assembled at the common feasts, or feasts of charity.

Acts xx. 11. "Here again," says Mosheim, "the celebration of the Lord's supper is associated with a feast or repast of the Christians."†

1 Cor. xi. 21, 22. "For in eating, every one taketh before other *his own supper*, and one is hungry and another is drunken. What, have ye not houses to eat and to drink in? Or despise ye the church of God, and shame them that have not?" The Corinthian Christians are here accused by the apostle of consuming *first* their own supper, which they had brought with them, before they partook of the Lord's supper.

\* See also Grotius, Pearce, and Koppe, on Acts xx. 7.

† Vid. Mosheim's Comment. on the affairs of Christians before the time of Constantine, translated by Vidall.

In consequence of this, the rich were filled to satiety, while the poor, for whom especially these feasts were provided, were compelled to depart unsatisfied. That by their *own supper* the apostle did not mean the Eucharist, can hardly admit of a question ; for it is to me utterly incredible that the disciples of Christ, at this early period, should have so entirely misapprehended, and so grossly perverted this holy ordinance, as to have transformed it into a common banquet. The Eucharist never was designed by our Saviour, or considered by the church, either in the apostolick or any subsequent age, as *literally a feast or supper*. It is true that it is called the *Lord's supper*, and the *feast* in the New Testament : but these appellations are given to it evidently because it was first instituted in the evening and at the close of the passover supper, and because we therein feed by faith upon Christ, the bread of life. St. Paul, then, could not have here intended the Eucharist, but some feast or entertainment which was partaken in the church at the same time with it. Dr. Lightfoot contends that he is speaking of the paschal supper, which these Judaizers ate before the Eucharist. This opinion he maintains on the supposition that the Eucharist, which our Lord instituted after that supper, was only an appendix to it, and that it was not instituted in commemoration of the death of Christ, but as a new form of commemorating the deliverance out of Egypt. But is it probable that they, who celebrated the Lord's supper once a day, or at farthest once a week, would mistake it for that paschal supper which was only to be celebrated once a year : and then not in the synagogue, or publick assembly of the people, but at home in every man's family ? Besides, according to the Jewish canons, this feast could not be observed at all in Cœrinth, or out of Jerusalem, while the temple stood. Had the Corinthians, moreover, been guilty of so obvious a misapprehension of the nature and design of the Lord's supper, as Dr. Lightfoot imputes to them, would not the apostle doubtless have noticed their error and rectified it ? So far from this is the fact, that he evidently supposes them (ch. x. 16, 21) to understand that in the Lord's supper they were partakers of the cup and table of the Lord. It is evident, therefore, that he refers in this passage to those charitable entertainments, which accompanied the Eucharist.\*

In regard to the precise time when the Agapæ were partaken, a diversity of opinion has existed among learned men. Some have maintained, in opposition, as it appears to me, to the ancient fathers and most approved commentators and historians, that they were neither preceded nor followed by the Eucharist. Several fathers of the fourth century seem to have supposed that they were partaken after the communion, immediately succeeding the ordinary services of the church. St. Chrysostom in Hom. 21, remarks, that, " when all the faithful met together, and had heard the sermon and prayers, and received the communion, they did not immediately return home upon the breaking up of the assembly, but the rich and wealthy brought

\* Vid. Whitby and Macknight in loco.

meat, and other food, from their own houses and called the poor, and made a common table, a common dinner." St. Jerome says, [\*] "when they met in the church they made their oblations separately, and, after the communion, whatever remained of those sacrifices, they ate and consumed in a common supper together." Hieron. in 1 Cor. xi. 20. On the other hand, most modern expositors imagine that the Agapæ were partaken before the communion. It seems most probable, that, during the first century, before the faithful were scattered abroad, and the primitive order and harmony of the church interrupted by the violence of pagan persecution, the Eucharist was administered after this feast, in imitation of our Saviour's example, who instituted it after the paschal supper. That this order was observed in the Corinthian church is evident from 1 Cor. xi. 16. St. Paul reproves the Corinthians for not tarrying for each other before they consumed their meal, and for appropriating to themselves those provisions which were intended for the whole church in common. But he would not have written this admonition had the feast in question succeeded the Eucharist, because the latter was never administered till the whole church were together. If it is objected that the Corinthian church had departed from the usual practice of the other churches in this respect, it is a sufficient reply, that the apostle has not told us so.

It will not be denied, however, that, as early as the commencement of the second century, the practice of the churches differed in respect to the time of partaking both the Agapæ and the Eucharist. Thus it is evident from Tertullian and other writers that *both* were at first partaken in the evening. But on the rise of the pagan persecutions, many churches were compelled to assemble for the celebration of the Eucharist before daylight in order to avoid observation. This would be a very unseasonable hour for the participation of a feast. Hence the practice of celebrating both at the same time was necessarily discontinued. That this was the case in Pontus and Bithynia in A. D. 106-7, is evident from Pliny's celebrated letter to Trajan. "They (the Christians) affirm all their guilt and error to have been," says he, "that they met on a certain fixed day before it was light, and addressed themselves in a form of prayer to Christ as to some God,† binding themselves, by a solemn oath, not for purposes of any wicked design, but never to commit any fraud, &c. After which it was their custom to *separate, and then reassemble to eat in common a harmless meal*. From this custom, however, they desisted, after the publication of my edict, by which, according to your orders, I forbade the meeting of any assemblies." Plin. Epis. ad Traj. lib. 10. ep. 97.

In the fourth century, it became customary to receive the Eucha-

[\* This passage is from the commentary falsely ascribed to St. Jerome. The Benedictine editors suppose that Strabus Fuldensis was the real author. Cave thinks it was Pelagius. The Latinity is unworthy of Jerome. Ed.]

† Carmenque Christo, quasi Deo dicere secum invicem. This may be translated, and probably with more accuracy. "They sang among themselves alternately (i. e. in the ancient manner of chanting) a hymn to Christ as God."



rist *fasting*. St. Augustine informs us that he was a member of the council of Carthage, when a canon to that effect was adopted, and he assures us that it was conformable to the practice of the universal church at that time.\*

Gregory Nazianzen alludes to the same custom, when he makes the following judicious remark. "Every action of Christ is not necessary to be imitated by us : for he celebrated the mystery of the passion with his disciples in an upper room, and after supper ; but we do it in the church, and before supper." Naz. Orat. 40 de baptismo. There can be no question therefore, that the Eucharist in the fourth century, was received fasting : the Agapæ must, then, have been partaken after it during that period.

These repasts were at first partaken from house to house, whenever the people of God assembled for publick worship, and afterwards in their respective churches. In consequence, however, of the abuses committed at them, the council of Laodicea, (about A. D. 367,) and the council of Carthage, (A. D. 398,) passed canons forbidding them to be holden in churches. In France they were also prohibited by the second council of Orleans, A. D. 541. The object of these canons was to correct the abuses merely, which had crept in, and not to abolish the practice of holding these feasts ; hence they were not entirely discontinued until the seventh century.

The benevolence exhibited by the early Christians in their Agapæ, led to the adoption of the word as a general term for eleemosynary donations. It was also employed to denominate the feasts celebrated on the birth day of the saints.

Various opinions have been entertained in respect to the origin of the Agapæ. Faustus, the Manichean, accused the Christians of borrowing them from the Pagans : but Augustine denies the truth of the accusation. "Nec sacrificia eorum (Gentium) vertimus in agapes. Agapes enim nostræ pauperes pascunt." Chrysostom and Theophylact dated their commencement from the community of goods maintained by the primitive Christians. (Vid. Chrys. in Hom. 27 in 1 Cor.) Some late writers have supposed them to be the same with the *cænæ collatiæ* of the Greeks, (Xenoph. Memorab. lib. 3, c. 14 ;) or the *charistia* of the Romans : but the former were rather political than religious institutions ; and the latter were limited to relatives as guests, and had for their object the adjustment of private difficulties. "Convivium etiam solenne majores instituerunt, idque charistia appellaverunt, cui præter cognates et affines nemo interponebatur ; ut si qua inter necessarios querela esset orta, apud sacra mensæ, et inter hilaritatem animarum, fautoribus concordie adhibitis toleretur." (Valerius Max. lib. 2, c. 1. § 8.) No doubt the indigence of the primitive Christians, generally, and the imminent hazard to which they exposed themselves, by renouncing the faith of their fathers, excited the commiseration of the few among them who were affluent : and to this circumstance we

\* Vid. Aug. Epis. 118 ad Januar. cap. 6. Chrysost. Hom. 27 in 1 Cor.—Epis. 125 ad Cyriacum. Bingham's Antiquities of the Christian Church.

may ascribe the community of goods. But may not the peculiar significance of the Agapæ, as a token of strong and inviolable friendship, have led the wealthy to adopt this particular mode of bestowing their charity in preference to any other? That such a significance was believed to exist in entertainments of this kind, and that this opinion exercised important influence over the conduct of the ancients, will satisfactorily appear from the following authorities. Rabbi Isaac Abrabanel, as quoted by Cudworth, says, "It was an ancient custom amongst them, that they who did eat bread together upon the same table, should be counted ever afterwards as entire brethren. Jamblicus also has noticed this symbolical rite as the mark of friendship. (Vid. Whitby in 1 Cor. x. 17.) Homer has expressed the utmost detestation of the violation of this rite of inviolable friendship. (Odyss. 1, 28.) From this a certain form of marriage arose among the Romans termed *confarreatio*, which implied indissoluble friendship. A similar custom exists at present in the Greek church. (Vid. Smith *De Græca Eccles. hodierno statu*.) D'Herbelot in his *Bibliothèque Orientale*, has repeatedly mentioned the strictness of those friendships formed in the East by eating and drinking together. "The ceremony of presenting bread and salt is practised in the East, as a mark of friendship, alliance, and hospitality. The Arabians have a custom of offering drink to those with whom they have had any difference in order to assure them of their good faith." Nothing could be more congenial with the philanthropic spirit of Christianity than the Agapæ, when regarded as pledges of friendship and affection; for they at once supplied the wants of the indigent, and united the whole band of the faithful in firm and ardent attachment. No wonder it was said of the primitive disciples, "See how these Christians love one another."

These feasts of love or charity, are, at the present day, practised by the Methodists, Sandemanians, Scottish Baptists, and Dunkers. Among the Methodists, they are held quarterly. After prayer, small pieces of bread or plain cake and water are distributed, and all present eat and drink together in token of their mutual Christian love. A collection is afterwards taken for the poor. This institution they do not consider as having any relation to the Lord's supper: the latter they esteem to be a positive institution which they are bound to observe as Christians; the former they regard as merely prudential, which they observe, because they think it scriptural and edifying. Among the Sandemanians the members all dine together in the interval of public worship, which they call their *love-feasts*, and which are concluded with one or more hymns, and the kiss of charity. The Scottish Baptists associate the kiss of charity with their love-feasts, esteeming both of them scriptural, and natural expressions of Christian love. The males and females among the Dunkers are said never to dine together except on the occasion of their feasts of charity, and then their only food is meat.\* An interesting account of the celebration of the Agapæ by the Hindoo Syrian Christians, on the coast of Malabar, has been

\* Vid. Adams's Religious World Displayed.

afforded us by the excellent Dr. Buchanan. "At certain seasons," says he, "the Agapæ, or love-feasts, are celebrated, as in primitive times. On such occasions, they prepare delicious cakes, called appam, made of bananas, honey, and rice flour. The people assemble in the church-yard, and, arranging themselves in rows, each spreads before him a plaintain leaf. When this is done, the clergyman, standing in the church door, pronounces the benediction; and the officers of the church, walking through between the rows, give to each his portion. It is certainly an affecting scene, and capable of elevating the heart, to behold six or seven thousand persons, of both sexes and of all ages, assembled and receiving together, with the utmost reverence and devotion, their appam, the pledge of mutual union and love." (Works, p. 224.)

Not to exhaust your patience, Mr. Editor, which I fear is already wearied by the length of this essay, permit me, in conclusion, to suggest the inquiry, whether the church, generally, by entirely abolishing the primitive and significant institution of the Agapæ, have not at the same time departed in some degree from that spirit of reciprocal kindness and good feeling, which it was the design of these feasts to strengthen and perpetuate; and whether a recurrence to the practice of the primitive church in this respect might not be attended with a corresponding increase of some of the most amiable and valuable of the Christian virtues.

CANDIDATUS.

---

## SERMON.—No. XXI.

THE CONVERSION OF THE JEWS TO THE FAITH OF CHRIST, THE TRUE  
MEDIUM OF THE CONVERSION OF THE GENTILE WORLD.

(CONTINUED FROM PAGE 24.)

II. HERE, however, a question very naturally arises, to which it is of no small importance to afford a satisfactory answer.

If the great unreclaimed mass of the Gentiles is to be brought into the church by the converted Jews, if the epoch of their being thus brought is especially fixed to the last ages, and if the Jews themselves are to go forth as missionaries immediately or at least very shortly after their own conversion; then it is clear, that the Jews also themselves will not be converted, until we shall very closely have approached the confines of the last ages: and, if the Jews themselves, therefore, will not be converted until the appointed time shall arrive; where is the utility of labouring to bring about an event, unless we have some good reason to believe that the appointed time of its accomplishment is near-at hand?

To this, or to some such obvious question it has frequently been answered: that we know not the times and the seasons; that it is our duty to labour and to leave the result in God's hand; and that, if only a handful of converts be obtained, it is a sufficient recompence for every exertion.

There may be some truth in such a reply : but, however we may *theoretically* assent to certain of the positions contained in it, I doubt whether *in practice* it will not greatly tend to slacken our efforts ; for it is not in our nature to work heartily, if we have but a very faint, or uncertain, or trifling prospect of success. Wherever this is the case, let it be right, or let it be wrong, still, so far as regards simple matter of fact, we are all inclined to turn our exertions from a less promising to a more promising field : and I think it far from clear, whether such an answer be not one of the most prejudicial to the cause of Jewish missions that could have been devised. But, however this may be, the answer, in the present day at least, is happily quite wide of the mark : the real and proper answer to the question is ; that *we have full reason to hope for success in the national conversion of the Jews, because the appointed time of its accomplishment is near at hand, so near in truth as to be, comparatively at least, at our very doors.*

1. Men, who have paid little or no attention to the subject, are apt to speak of the conversion of Judah as a matter left wholly uncertain and undetermined in point of chronology.

(1.) Now this is very far from being the case ; so far, indeed, that the restoration and attendant conversion of the Jews is distinctly and definitely fixed to one special chronological epoch.

Exactly on the same mixed principles of arithmetick and history, that Daniel calculated the approaching return of his people from Babylon, and that the Hebrew contemporaries and immediate successors of our Lord calculated the speedy manifestation of the promised Messiah ; on those identical principles, may we calculate the rapidly approaching conversion and restoration of Judah.

Nor let it be idly pretended, that, to make such a calculation, we ourselves need to be inspired. There is not the slightest reason to suppose, that even Daniel was inspired for the mere purpose of computing the seventy years of the Babylonian captivity ; in respect to this matter, he describes himself, not as authoritatively speaking under the influence of inspiration, but as simply turning to the book of the prophet Jeremiah, and as thence understanding (just as any other person might understand) that the predicted seventy years must have been well nigh accomplished in the desolations of Jerusalem.\* Still less reason is there to ascribe any inspiration to those, who, at the time of our Lord's nativity, were *looking for the promised redemption* :† the ground of their hope was doubtless a calculation of the seventy prophetic weeks, made, not by virtue of any special light communicated from heaven, but simply and solely as they would make any other numerical calculation. Yet, taken in a large sense, each calculation was established by the event.

I do not apprehend either that Daniel could learn, from the number specified by Jeremiah, the *exact* year in which Judah should return from Babylon ; or that the Hebrews in the time of our Lord, could learn, from the number specified by Daniel, the *exact* year in which the

\* Daniel ix. 2.

† Luke ii. 38.

Messiah should be manifested. The reason of this mingled certainty and uncertainty is well known to those, who have paid any attention to the study of prophecy. *A priori*, the seventy years of Jeremiah might be plausibly computed from more than a single era : Daniel therefore would, *in general*, be *certain*, that they must nearly have run out, because seventy years had elapsed from the sacking of Jerusalem by Nebuchadnezzar ; though, *in particular*, from his not assuredly knowing the precise era from which they ought to be computed, he would be *uncertain* as to the *exact* year of their expiration. In a similar manner, the seventy weeks of Daniel might, *a priori*, be plausibly reckoned from more than one edict of the Persian sovereigns : the Hebrews, therefore, in the time of our Lord, would be *certain*, *in general*, that they must nearly have run out, because from their own historical documents, they well knew the dates of those several edicts ; though, *in particular*, from their necessary ignorance as to *which* of the edicts ought to be esteemed the true date of the period, they would be *uncertain* as to the *exact* year when it would terminate.

Accordingly, from this very mixture of certainty and uncertainty, an expectation of the promised Messiah commenced some years before the birth of Christ, and it continued on the same avowed principle of calculation, among the unconverted Jews, until the very sacking of Jerusalem by Titus. The event proved them *generally* in the right : for it might be *certainly* known, that the Messiah would appear at some point *within* the limits of an easily specified period ; though, for the obvious reasons which have been alleged, it was *uncertain*, *in particular*, at *what* precise point within the limits of the period in question, his manifestation would take place.\*

(2.) On this same principle it is, that we may safely pronounce the conversion and restoration of the Jews to be near at hand ; though, *a priori*, no man can be absolutely certain as to the exact year.

Very plausible *conjectures* indeed may be made, even in regard to the precise year : but still they are *only* conjectures. We are *certain*, *in general*, as to the period *about* which the Jews will be converted and restored : we are *uncertain*, *in particular*, as to the *exact* point of time when that great event will occur.

The reason of this mingled certainty and uncertainty, is the very same as that, which has been already assigned in the two cases of the seventy years and the seventy weeks : the period, which defines the restoration of Judah, may be plausibly reckoned from more than a single era ; and, though we know *in general* that this period must have nearly run out, yet, as we neither do nor can know *with absolute certainty* the specific era whence it ought to be computed, so neither can we know *with absolute certainty* the *precise* time of its expiration.

The period in question is that, which, by Daniel and St. John, is variously expressed as three times and a half, or forty-two months, or 1260 days : and these times, and months, and days, are undoubtedly to be understood, like Daniel's seventy weeks, not naturally, but pro-

\* See my Dissert. on Daniel's prophecy of the seventy weeks, p. 188—196.

phetically ; in other words, the allotted period is equivalent, when the universal necessity and certain Hebrew practice of intercalation is considered, to 1260 natural solar years.\*

Now, as Mede and our best expositors rightly understand him, Daniel expressly fixes the restoration of the Jews to the end of this period. The wonders, which the prophet has been foretelling, are all to be fulfilled when the period of 1260 years shall expire : but the scattering of the holy people among all nations is to be finished, when the wonders shall be fulfilled : therefore the scattering of the holy people is to be finished, when the period of 1260 years shall expire.†

(3.) I am fully aware, that some moderns, anxious to maintain their favourite opinion, that the 1260 years have *already* expired, and clearly enough perceiving that such an opinion cannot stand with the old and true exposition of Daniel's declaration, have endeavoured to set aside that exposition.

With this view, they contend, that by *the holy people*, we are not to understand the Jews, but certain pious Christians who are elsewhere described as living in a state of persecution during this same term of 1260 years.‡ Such a gloss, however, though doubtless necessary to serve an expository turn, as it was never dreamed of by Mede and those who had no particular turn to serve, so it is utterly irreconcilable both with the whole context of the passage, and with the particular phraseology of the passage itself.

As for the context, the revealing angel informs Daniel, that, during that period of unexampled trouble, in the course of which antichrist with his rebel host is destroyed, and which itself is always described as occurring at the close of the 1260 years, the people of the prophet shall certainly be delivered : and immediately afterwards it is added, that these 1260 years, or three times and a half, will expire, when the predicted wonders shall have been accomplished, and when the scattering of the holy people shall be finished.§

Now, what would Daniel himself, what would any Jew, what would any unprejudiced person, understand by such declarations ? Would it ever be for one moment imagined, that by *the people of the prophet* and by *the holy people* were meant, not the Jews, but certain pious Gentile Christians (the *spiritual* people, I presume it would be said, of Daniel) who, in quite a different prediction,|| are represented as being in a state of persecution during the same period of three times and a half ? Certainly, when the angel said to Daniel, *at that time thy people shall be delivered*,¶ the prophet would obviously conclude, that his own literal people, or the house of Judah, was intended : and afterwards, when he heard it further declared that the scattering of the holy peo-

\* See my Dissert. on Daniel's prophecy of the seventy weeks, chap. i.

† Dan. xii. 6, 7. See Mede's Clav. Apoc. par. ii. synch. 5. Works, book iii. chap. 4. p. 596. Treatise on Daniel's Weeks. Works. book iii. p. 709. book iv. epist. 12. p. 753. epist. 8. p. 744. Bishop Newton's Dissert. vol. ii. p. 192. vol. iii. p. 392. Wintle on Dan. xii. 7. Lowth on Dan. xii. 7.

‡ Daniel vii. 25.

§ Ibid. xii. 1—7.

|| Dan. vii. 25.

¶ Ibid. xii. 1.

ple should be finished at the close of the three times and a half, he would just as obviously conclude, that by *the holy people* was meant *his own people*, of whom the angel immediately before had been speaking ; and whose deliverance he had fixed to an epoch, which (as all agree) coincides with the termination of the three times and a half ;\* a conclusion, to which he would be the more naturally led, from the application of the epithet, *holy*, so familiar to Jewish ears whenever either the nation or the metropolitan city was spoken of.†

So again, if we advert to the peculiar phraseology of the passage itself, we shall still find the same interpretation irresistibly forced upon us.

Daniel's people, or the holy people, is said to have been SCATTERED : and this their SCATTERING is to be finished at the close of the three times and a half. What then are we to understand by the SCATTERING or the DISPERSION, here predicated of Daniel's holy people ? And who are the people thus SCATTERED or DISPERSED for a season, and at length at the end of the three times and a half brought back from this their SCATTERING or DISPERSION ? Shall we say, that this dispersed people are certain pious Gentile Christians, who labour under persecution during the term of 1260 years ? These good men have doubtless lived, according to the several places of their nativity, some in Bohemia, some in Germany, some in Savoy, some in Provence, some in England : but can this diversity of local habitation be meant by the Spirit of God, when he so emphatically speaks of the SCATTERING of Daniel's holy people ; and is it from *such* a scattering that they are all to be gathered together into some one particular region at the close of the appointed period ? Surely this is a mere childish trifling with words : and yet, save such partial emigrations as those produced by the revocation of the edict of Nantz, or by the synchroical persecution of the Waldenses, it is not easy to point out any other scattering, which the harassed Christians of the middle ages have experienced. What then is the result, which (I think) inevitably springs from the peculiar phraseology of the passage ? Clearly it is this : that Daniel's people, who are said to be scattered, and whose scattering is accomplished or finished at the end of the three times and a half, can only be the natural house of Judah, the remarkable circumstance of whose dispersion is notorious and familiar to the whole world.

(4.) This old and (if I mistake not) irrefragable interpretation of the passage exactly agrees with the parallel prophecies of our Lord and St. Paul : for all the three, in truth, mutually elucidate and corroborate each other.

Our Lord assures us, that the Jews “ shall be led away captive into all nations and that Jerusalem shall be trodden down of the Gentiles,

\* The deliverance of Daniel's people is declared to synchronize with the last expedition and destruction of antichrist ; but this event occurs at the close of the 1260 years : therefore, also, at the close of the same period, Daniel's people is delivered.

† Exod. xix. 6, Ezra ix. 2, Isaiah vi. 13, xxvii. 13, lxiv. 10, 11. Zech. ii. 12, Psalm lxxviii. 17.

until the times of the Gentiles be fulfilled.”\* •Here, a fixed term is assigned for the end of the captivity or dispersion of Judah ; and that fixed term is the expiration of the times of the Gentiles. What then are these *times of the Gentiles* ; and to what does our Lord refer, when he thus speaks of them ? He refers, I think, plainly enough to the very passage in Daniel which we have been considering ; for such an expression as *the times of the Gentiles* is not to be deemed a mere arbitrary and accidental phrase ; a phrase then first employed ; a phrase wholly indefinite ; a phrase which has no relation to more ancient prophecies. Accordingly, “ the captivity of Judah among all nations,” foretold by our Lord, corresponds with the “ scattering of the holy people,” mentioned by Daniel : and “ the mighty revolutions in the course of which the captivity of Judah is to be turned,” as announced in the prophecy of Christ, answer to “ the period of unexampled trouble during which the people of Daniel is to be delivered,” as predicted in the oracle of the Hebrew seer.† Such being the case, “ the times of the Gentiles,” as Mede long since rightly pronounced, are the same period as “ the three times and a half :” unless indeed, what however will make no difference in regard to termination, we may rather choose to identify them with that integral term of seven times, the latter moiety of which is the celebrated three times and a half of Daniel and St. John, and the complete duration of which measures the chronological length of the four great Gentile empires, when computed from the birth of Nebuchadnezzar the head of gold.‡ Hence it follows, that our Lord, thus confirming and explaining the oracle of Daniel, similarly declares, that the captivity or scattering of Judah shall come to an end when the three times and a half shall expire.

In like manner, St. Paul teaches, that “ blindness in part is happened to Israel, until the fulness of the Gentiles be come.”§ The apostle does not mean to say, as many have erroneously understood him, that the fulness of the Gentile converts must come into the church, before blindness shall depart from Israel ; for, if he did, he would contradict the whole tenor of prophecy, which makes the conversion of Judah *precede* and *produce* the general conversion of the Gentiles, not *succeed* and *be produced* by it. But he means to say, that Israel for the most part will remain in a state of spiritual blindness, until the fulness or the accomplishment of the times of the Gentiles shall arrive.|| He refers to the prophecy of our Lord, just as our Lord referred to the prophecy of Daniel ; and thus all the three agree in telling us, that Judah will be restored and in part converted at the close of the times of the Gentiles, or of the three times and a half, or of the 1260 years.

\* Luke xxi. 23, 24. † Compare Luke xxi. 23—27, with Dan. xii. 1—7.

‡ The period of seven times, which is the root of the well-known three times and a half, is discussed at considerable length, in its relation both to the four Gentile empires collectively, and to the Roman empire singly, in a MS. work on prophecy, which at some future time I may possibly publish. The measure of these seven times is the great metallick image. See Dan. ii.

§ Rom. xi. 25.

|| See my connected View of the Prophecies, relative to the restoration of Judah, Proph. xliii.



(5.) This point being sufficiently established, it is plain, that, if we *certainly* knew the precise year in which this grand period commenced, we should also *certainly* know the precise year in which the dispersion of Judah will terminate.

But here we are encountered by that mixture of *certainly* and *uncertainty*, which I have already taken occasion to notice and account for.

We are *certain*, that by far the greatest part of the 1260 years, more, for instance, than twelve centuries, must needs have run out : because, according to the excellent remark of Bishop Hurd, if we simply turn to the history of the middle ages, we shall find, that a notoriously corrupt ecclesiastical power, which in every respect answers to the symbol whose antitype is destined to reign tyrannically in the church through a period of three times and a half, has been established, in its *apostatick state*, on the far-famed seven hills of the imperial city, at the very least, twelve centuries ; consequently, in the present day, we cannot be very far removed from the close of the 1260 years.\* Yet we are necessarily *uncertain* as to the precise year in which this grand period will expire : because, there being several eras whence the period may plausibly enough be computed, we can never decide *a priori* with *absolute certainty*, WHICH of these eras affords the true date of the period.

Hence we are *certain*, that the 1260 years have not yet expired : because the restoration of Judah, which distinctly marks their expiration, has not yet commenced.†

\* See Bishop Hurd's Introduction to the Prophecies, vol. ii. p. 190—194.

† Another argument, to prove that the 1260 years cannot yet have run out, may be drawn from the present condition of that remnant of the ancient Waldenses and Albigenses, which still occupies the valleys of Piedmont.

1. It is foretold in the Apocalypse, that the two faithful witnesses shall prophecy in sackcloth, or (in plain English) preach the word in a depressed and afflicted condition, during a term of 1260 prophetick days, or 1260 natural years, Rev. xi. 3.

2. Hence it is clear, that so long as they *continue* to prophecy in sackcloth, the 1260 years cannot have expired.

3. But it may, I think, be proved (so far as such matters are capable of proof,) that the two ancient and now united churches of the Waldenses and Albigenses are the two Apocalyptick witnesses.

4. These two united churches are, however, at *present* prophesying in sackcloth.

5. Therefore the 1260 years cannot as yet have expired.

In order that this argument may be conclusive, it is obvious, that two points must be established : the one, that *the Waldenses and the Albigenses are indeed the two Apocalyptick witnesses* ; the other, that *they are at this present moment prophesying in sackcloth*.

1. The history of the two witnessing churches of the Waldenses and the Albigenses, and their connexion with the two Apocalyptick witnesses, are very largely considered in the MS. work on prophecy, to which I have already referred. After long weighing the subject, and after feeling much dissatisfied with all other explanations (my own, which I had previously adopted, among the rest ;) I assent, with some modifications, to the opinion of Bishop Lloyd and Mr. Whiston, that the two Apocalyptick witnesses are no other than these two very ancient faithful churches. The argument for their identity may be thrown into the following brief train of reasoning.

Hence too we are *certain*, that the restoration, and therefore the antecedent partial conversion of Judah cannot be very remote: because that restoration commences at the end of the 1260 years; and history

1. It is declared, that the two Apocalyptic witnesses are symbolically two candlesticks, Rev. xi. 3, 4.

2. But a candlestick is expressly stated to be the symbol of a church, Rev. i. 20.

3. Therefore the two Apocalyptic witnesses, as being symbolically two candlesticks, are literally two churches.

4. Now these two witnessing churches are said to prophesy in sackcloth, or to hold forth the light of the gospel in a depressed and afflicted condition, during that term of 1260 prophetick days, or three times and a half, which is marked out as the reign of the tyrannical little kingdom of the Roman empire, Rev. xi. 3, Dan. vii. 25.

5. But no two CHURCHES can be found to answer this description, save the two now united CHURCHES of the Waldenses and the Albigenses.

6. Therefore the two churches of the Waldenses and the Albigenses are the two candlesticks, or the two witnessing churches of the Apocalypse: for, if these be not the two churches intended by St. John, though we may find many INDIVIDUALS, we shall vainly seek any other two CHURCHES similarly circumstanced; that is to say, two CHURCHES prophesying in sackcloth throughout the *whole* term of 1260 years.

II. The second point, to be established, was; that those two venerable and now united churches are, even at present, prophesying in sackcloth.

Now this is a mere naked matter of fact: and it must therefore be proved, like any other matter of fact, by credible testimony. As a full proof, then, that the Waldenses and the Albigenses are *even* now prophesying in sackcloth through the persecuting bigotry and intolerance of the Sardinian government, I may safely refer to the important testimony of an eye-witness, Mr. Lowther. See his very interesting pamphlet entitled: *Brief observations on the present state of the Waldenses and upon their actual sufferings, made in the summer of 1820.*

III. Agreeably to the preceding conclusions, the two churches of the Waldenses and the Albigenses have been politically slain, *as churches*, by the Roman empire, acting through the medium of one of its component horns, or kingdoms, while they were accomplishing their testimony, (Gr. *ὡς ἐκτελέσουσι τὰς μαρτυρίας αὐτῶν*. See Dr. More's Synop. Prophet. book ii. chap. 13, p. 663;) they have lain dead but unburied, *as churches*, exactly three prophetick days and a half; they have revived and stood again upon their feet, *as churches*, precisely at the end of that brief period; and, shortly afterwards, they have ascended to the figurative heaven of a legal establishment, still *as churches*, though in a cloud of trouble, in which (according to the *general* declaration, that they should prophesy in sackcloth during the full term of 1260 days) even now they continue to be involved, Rev. xi. 7—12.

In the May of the year 1686, the two witnessing churches were politically slain. At the close of the year 1689, or precisely three years and a half from the era of their political death, they revived and stood upon their feet. On June 4, 1690, they were legally established by an edict of the duke of Savoy, though still in a cloud, or in a state of affliction and discouragement. In the year 1688, the great earthquake of the English revolution overthrew a tenth part of the Roman ecclesiastical city; by which event, the authority of the Papacy was finally and radically subverted in one of the ten Gothico-Roman kingdoms, Rev. xi. 13. And in the year 1690, synchronically with the two now united witnessing churches, the second great wo, during the continuance of which the Ottoman power was a terror and a torment to Christendom, passed away; having commenced in the year 1299, and having lasted (agreeably to the prophetick limitation) through the term of a mystical day, and month, and year, or 391 natural years, Rev. xi. 14, ix. 15. The second wo having thus passed away in the year 1690, with every attendant circumstance which was foretold as marking its expiration, and precisely

proves, that more than twelve centuries of that period must already have run out. But then hence too we are *uncertain* as to the exact year when Judah will be restored : because, as we know not *with absolute certainty* the precise era whence the 1260 years are to be reckoned, we know not *with absolute certainty* the precise year when they expire ; and, as we know not *certainly* the precise year when they expire, we know not *certainly* the precise year when Judah will be restored.

2. Thus is the comparative nearness of this great event established on the sure word of arithmetical prophecy : and the result, to which we have been brought, is confirmed alike by chronological prophecy and by the singularly corresponding signs of the times.

(1.) Of *chronological prophecy* the definition is a *chain or series of predictions extending in regular chronological order through a long period of time* : and it stands contradistinguished from *insulated prophecy*, which announces only *some single insulated occurrence*.

Now, if we attend to the remarkable chain of chronological prophecy with which the Holy Spirit of God has been pleased to furnish the church, not giving the reins to an unchastised fancy, but soberly taking up this chain where Mede and others of our excellent predecessors have laid it down, we shall find, that only two eminent prophetick events remain to be accomplished, ere the 1260 years shall have run out, and ere Judah consequently will begin to be restored.

These two events are ; *the subversion of the Ottoman power, and the revival of the now defunct Roman empire under its last form of government.\**

The former of the two, as all our best commentators allow, marks the commencing effusion of the sixth Apocalyptick vial : the latter of the two is indefinitely described, as having taken place while that vial is in operation. But, with the seventh vial, at whatever precise time it may begin to flow, the 1260 years will expire.† Therefore, with the same seventh vial, the restoration of Judah will commence.

Such is the striking mode, in which chronological prophecy is found to agree with arithmetical prophecy.

(2.) Equally accordant are the signs of the times, and equally encouraging therefore to the benevolent views of those who seek to bring the house of Judah within the pale of the Christian church.

Whatever reason there may be to expect some miraculous interposition at the time when the Jews shall be restored to their own land, we may much more prudently and safely anticipate, that, when the time for their conversion shall draw nigh, God, who ordinarily works

at the end of its appointed period of 391 years ; the third great wo, in strict accordance with its prophetick chronological character, came *αὐτίκ* afterwards in the year 1789 : for, between the end of the first wo in the year 762, and the commencement of the second wo in the year 1299, a term of no less than 537 years elapsed ; but, between the end of the second wo in the year 1690, and the commencement of the third wo in the year 1789, a term of only 99 years elapsed. Hence, when compared with the second wo as coming after the first, the third wo is most truly and accurately declared to have come *αὐτίκ* after the second, Rev. xi. 14.

\* See my Dissert. on the 1260 days, vol. iii. dissert. i.

† Ibid. vol. i. chap. 1, § iv. 3, (2.)

by second causes, will stir up the hearts of his people, vigorously to attempt the task, will remove that violent prejudice against them which has long subsisted among Christians, and will excite a strong degree of interest on their behalf, mingled with an intense curiosity, in the bosoms (we may well nigh say) of whole communities.\* Now this, I need scarcely observe, has actually taken place, after a manner unknown and unexpected in the days of our fathers. The congregation at present before me, the numerous friends of the Hebrew cause both in the British islands and on the continent, nay the very existence and increase of a society whose special object is to evangelize the house of Judah in every quarter of the globe, are all proofs, when taken in connexion with the chronological and arithmetical argument already set forth with sufficient copiousness, that the hand of God is now specially stretched forth upon the earth.

Equally striking again is the altered temper of many of the Jews themselves. Time was, when the converse of a Christian and the very contact of the sacred volume of the new covenant was an utter

\*It was the opinion of Mr. Mede, that the *general* conversion of the Jews, in the day of their restoration, would be brought about miraculously. "For my part," says he, "I incline to think that they shall be called by vision and voice from heaven, as St. Paul was; and that that place of Zechariah xii. 10, 'They shall see him whom they have pierced,' and that of Matthew xxiii. 39, 'Ye shall not see me henceforth, till you say, Blessed is he that cometh in the name of the Lord,' seems to imply some such matter. They will never believe, that Christ reigns at the right hand of God, until they see him. It must be an invincible evidence, which must convert them after so many hundred years settled obstinacy. But this I speak of the body of the nation: there may be some *præluia* of some particulars converted upon other motives, as a forerunner of the great and main conversion." Works, book iv. epist. 14, p. 761. See also epist. 17, and book v. chap. 2. Should such supernatural manifestation take place, those Jews, whom antichrist will restore in an unconverted state, would doubtless be converted by it: but I am inclined to believe, that the revelation of Christ will be, rather for the purpose of delivering his ancient people, and overthrowing his irreclaimable enemies, than for the purpose of converting the great body of the Hebrew nation. The order of events, so far as I can collect them from prophecy, is this. First, the chief part of the Jews will be converted: secondly, they will be restored, apparently through the agency of some great maritime nation: thirdly, they will be attacked in Palestine, and threatened with utter extermination, by the antichristian faction, and the unbelieving Jews: fourthly, Christ will be revealed from heaven to deliver his ancient people, and to overthrow his congregated enemies: fifthly, the hitherto unbelieving Jews will look upon him whom they have pierced, and be converted to the faith: sixthly, the now thoroughly converted Hebrew nation will undertake their predicted office of carrying the gospel to the Gentiles: seventhly, the house of Israel will be gathered and brought back by the converted Gentiles, so that henceforth they will form one nation with the house of Judah. See my View of the Prophecies relative to the restoration of Israel and Judah. Prelim. Statement, † ii. p. 25—108. If the opinion, that Christ will be miraculously revealed from heaven at the epoch of the restoration of Judah, be well founded, the particular mode of his revelation would clearly, I think, be analogous to that of his transfiguration: in other words, he would be revealed in what the Hebrew doctors call *the glory of the Shechinah*; thus affording, as he already has afforded in the day of his transfiguration, an illustrious and invincible proof of his divinity. See this matter discussed very much at large in my Sermons, Vol. ii. Sermon 4.

abomination to the house of Judah. No argument would be heard, no book would be read, which in the slightest degree countervailed their prepossessions. Hedged in as it were, and firmly intrenched within the lines of prejudice, they bade defiance to every attempt at conversion, even had the Christian world at large been disposed to trouble them. But at present, so far as can be collected from various published accounts, there evidently seems to be an unusual excitation among them. They no longer, at least in many instances, refuse to hear our pleaded reasons : they readily accept and peruse our sacred code : and they seem universally impressed with an anxious and eager and thrilling expectation, that they are about to experience some great and wonderful national revolution. Whether this originates from their calculating, like ourselves, the arithmetical three times and a half of their own prophet Daniel ; or whether it arises from observing the singular interest, which has sprung up, on their behalf, in the breasts of Christians ; I shall not pretend to determine. Certain, however, it is, that, from perusing the writings of their ancient prophets, the Rabbies laid it down as a canon of their church, that *the fall of Rome would be the rise and salvation of Israel*.\*

III. After this protracted discussion, little need be said in conclusion.

So far as I can judge, we have every reason to expect the comparatively near restoration of the house of Judah. Whence, if their restoration be near at hand, their conversion, at least their partial conversion, must be still nearer : for it is plainly enough revealed, that one grand division of the Jews will be restored in a converted state.† Under such circumstances, so far from despondently fearing that our labour may be in vain, we have abundant encouragement to expect the most complete ultimate success. I say not, that, this year, or the next year, or the next twenty years, our efforts may prevail upon any large or national scale : because I have no sure warrant to assert, with positiveness, the precise day of their restoration. But this I will venture to say, that their restoration cannot be *very* distant, and consequently that their partial conversion must be *yet less* remote.

On such reasonable grounds, unless indeed all that I have said be deemed unreasonable, we may advance in our career with that feeling of lively and cheerful energy, which an assured prospect of ultimate success can alone impart. Nor can I conclude without expressing the high satisfaction which I experience, at finding, that our society is in avowed and immediate connexion with our venerable mother the Church of England, and that, as such, it is expressly patronized by two of our spiritual fathers whose sanction may well remove every imaginable objection to it from the minds even of the most scrupulous. In making this observation, I mean to show neither ill-will nor disrespect to our protestant dissenting brethren. They

\* See Mede's Works, book v. c. 8, p. 902, 903. Bishop Newton's Dissert. vol. ii. p. 190—194, vol. iii. p. 392.

† See my connected View of the Prophecies relating to the restoration of Judah, Prelim. Statement, † ii. and Proph. v. vi. x. xiii. xiv. xxi. xxv. xxxvi. xl.

prefer, I presume, their own separate communities, from what *they* deem sufficient reasons : hence, as we conceive that we have quite as good reason to prefer the Church of England, I see not why we need dissemble our satisfaction, that she is taking her proper place as the main bulwark of Protestantism ; an honour, which was always conceded to her in the days of our Elizabeth and our third William.

Go forth, then, and prosper in the name of the Lord. Lift high the blazing torch of revelation to the benighted stock of Abraham. And doubt not, that, in God's own good time, your labour shall not be in vain in the Lord.

"The vision is yet for an appointed time, but at the end it shall speak and not lie ; though it tarry, wait for it ; because it will surely come, it will not tarry."<sup>a</sup>

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

I WAS pleased to see the following fact stated in the Church Record, of December 14, 1822.†

"A physician and an apothecary lately paid into the treasury of the New Castle presbytery, for the education fund, fifteen dollars, as the avails of their Sunday practice. This is not, indeed, the first and only instance of so just an appropriation of the income of the Lord's day ; but it is to be wished that so good an example might be more generally followed."

In this wish, I most heartily unite ; and I am persuaded, that nothing more than a suggestion of this kind is needful, to ensure such an appropriation from many of our pious physicians. I have often heard it lamented, by gentlemen of that profession, that they cannot have the privilege, common to all other classes of Christians, of being undisturbed in the performance of their religious duties. It is one of those cases of extreme exigency, which alone can justify absence from publick worship. But there is great danger that an excuse which satisfies the conscience, the habit of absence which becomes the necessary consequent, and the temptation of a gainful practice, may insensibly diminish the influence of religious principles on the heart. It appears to me, therefore, that if our physicians would make it a rule to devote the proceeds of their Sunday practice to religious purposes, it would present a powerful check to its corrupting influence on their own hearts. It would prevent the excuse from appearing too satisfactory, and being too easily admitted. It would effectually destroy the temptation. And as to the habit, though it might not entirely prevent, it would certainly retard its formation. The pious physician

<sup>a</sup> Habak. ii. 3.

[† The Church Record is a small periodical paper, published in Philadelphia, in which are contained the official notices of proceedings of the general missionary society. We have been prevented from giving extracts from it under the head of religious intelligence, because it has been very irregularly received. Ed.]

Who thus, from a principle of faith, devotes the produce of his labour to the Lord, may confidently rely upon God's acceptance of his offering; and, though absent in body from the temple, yet, being present in spirit, he may be truly said to devote his soul, with all its powers and faculties, to the service of his Maker. PHILO MEDICUS.

FOR THE GOSPEL ADVOCATE.

ON THE PAPAL DISPENSATION OF OATHS.

In our Number for October, 1822, we inserted a communication on this subject, sent us from Charleston, South Carolina, under the signature of "One of the People of the South." For the occasion of this communication, we refer our readers to the article itself. We were ignorant that it had occasioned any animadversions, till we received a second paper from the same writer, from which it appeared that a reply to it had been published in the *Roman Catholick Miscellany*, of Nov. 20, 1822. As we have studiously avoided making our work a vehicle for protracted controversy, we were desirous to see the reply, (which we understand is from the pen of Dr. England, the Roman Catholick bishop of Charleston,) before we consented to the admission of the answer from "One of the People of the South." It was not till the month of January, that we obtained a sight of this paper, and to our surprise we find that the reply was an editorial article addressed to the Editor of the *Gospel Advocate* with a request that it might be inserted in our pages. We find also that it was continued in the *Miscellany* of Nov. 27, Dec. 4, and Dec. 18, forming in the whole twelve closely printed columns. This would at least have occupied sixteen pages of our work; and as some concluding remarks are promised in the 30th number of the *Miscellany*, which we have not yet seen, we may set the whole down at twenty pages. We cannot, therefore, suppose that Dr. England was serious in this request; for in the first place he took so pains to send us his *Miscellany*; at least we never received a single number. And in the next place, if a communication of four pages is to be visited by an answer of twenty, we should soon be obliged to devote our work to the discussion of a question which cannot be very interesting to our readers, and which, in the present weak and degraded state of the papal power, is happily a subject of very little consequence. We have no fear that popery will ever prevail in the United States, and the very conduct of Dr. England is to us an additional, and a very convincing proof, that our security is well founded. The whole design of his work is to rub down the asperities of his system, to conceal every thing that is offensive, to whiten the sepulchre, or to prove that the corruption has been removed, and that now it is only a cenotaph. He begins by very roundly asserting, that "It is no article of the Roman Catholick faith that the pope is infallible. It never was an article of the Roman Catholick faith that the pope is infallible."—

Really we are very glad to hear it. When people begin to acknowledge that they can do wrong, there is some hope of their reformation. Our only doubt is, whether, on this point, Dr. England is a very good authority. Let him show that the pope, and the court of Rome, renounce in good faith all such pretensions, and we shall consider it as one step, and as one of some importance too, towards the restoration of that unity which is so desirable in the Christian church.

With regard to the facts adduced by our correspondent, the reply does not attempt to deny them. So far, then, there is no dispute.—We are glad also to perceive a disposition to condemn the arrogant pretensions of several of the popes, in specifick instances. “We freely concede to ‘One of the People of the South’ that popes did sometimes assume power, which they really had not by law or right; but the assumption of a pope is not the doctrine of the Church.” *Miscellany*, Dec. 4.—So again in the same number are the following remarks on the bull of Pope Adrian IV. by which, though an Englishman, and as such, a liege subject of Henry II. he gave that king authority to conquer and govern Ireland: “Now though we consider that bull worth just as much as a tailor might give for the old parchment, and worth no more, yet this was the title upon which the kings of England claimed the sovereignty of Ireland.”—We certainly did not expect to hear a Roman Catholick bishop speak of a pope’s bull as worth no more than an old piece of parchment to be cut up into tailor’s measures. How his present Holiness may relish this degrading comparison when he peruses the Roman Catholick *Miscellany*, we forbear to inquire. But we think it looks well for the independence of the American bishops.

As an evidence of Dr. England’s ingenuity in giving such a colour to facts as will suit his purposes, we give the following extract from the *Miscellany* of Nov. 20. He is endeavouring to justify Pope Gregory VIII. for deposing the Emperor Henry IV. “We have before seen that by the constitution of the German empire, he could not be recognised as emperor, nor claim allegiance until he had been elected” [N. B. with the consent of the pope] “confirmed” [N. B. by the pope] “and crowned,” [N. B. by the pope,] “as yet he was neither validly elected, confirmed, nor crowned, therefore there was no allegiance due to him as emperor. We have also seen that had he been emperor, he violated the liberties of the people by arbitrary taxation, which was unconstitutional; and by simony, which was against the rights of the church, he violated the contract with the pope. Thus he was not legally emperor, and had he been legally invested, he had exposed himself legally to the loss of the title and its appendages, as fully as George III. did to the loss of America.

“His states presented him a list of grievances, and concluded with assuring him that he should be respected, obeyed, and supported, with their lives and fortunes, provided he would comply with those requests, but should he persist in his design to oppress them, they were resolved to defend themselves against violence and despotick power; and they did take arms against him for his misconduct.



"In all this we still find a strong resemblance to the conduct of the founders of American freedom, who, in truth, were the descendants of the ancestors of those brave Saxons, who thus proved that their veins still contained blood of the same nature as that which glowed in the hearts of the founders of British liberty. They were sprung from the same fathers; and it must be a gratification to the American of this day to perceive that those popes, whom interested historians misrepresent as the despots of the dark ages, were in truth the allies of the only people who cherished freedom, and who aided that people in preserving it against the attempts of powerful despots. It must also be to them a most gratifying reflection, that the very principles for which those popes contended, and to preserve which they endured such persecution, are the same which, brought from Saxony through Britain, have made America great and happy." The pope, then, under the transmuting influence of Dr. England's alchymy, has become an American patriot! We are sure that our readers are already smiling at this right pleasant and ingenious transformation. From this specimen they may judge whether the sober searcher after truth would derive much benefit from the whole twenty pages of Dr. England's whitewashing labours.

We have already expressed the opinion that the question respecting the pope's prerogatives can be of little moment to any Christians except to the Roman Catholics themselves. We are not willing, therefore, to insert more than the second communication from "One of the People of the South," which we shall do in our next number. Our respected and valued correspondent will, we are persuaded, take no exceptions at this determination; because, if he chooses to continue the controversy, the pages of the Roman Catholick Miscellany will doubtless be open to him. Dr. England has already inserted his first; and will probably insert the second: for he is so keen a polemic, that he loves to put game into his park for the pleasure of hunting it, and when he has once tasted blood he seems never to lose the scent. In this way "One of the People of the South" may do some good. The readers of the Miscellany may be led to see that popes can do wrong, and that when they do so, their bulls are equal in value only to the parchment of a tailor's measure. This may lead insensibly to a greater independence of their archbishops, bishops, and clergy, upon the see of Rome. They may begin to perceive that the pope is only the patriarch of the Latin church, and that the patriarchates themselves were only ecclesiastical regulations. Thus the pope may finally be reduced to his proper level, as the bishop of Rome, divested of his power as a temporal sovereign, and considered as having only a precedence among his equals, the bishops of the catholic universal church. If he would have been content with such a precedence, there would have been no difficulty; for it was accorded to him by the 28th canon of the 4th general council, the council of Chalcedon, (A. D. 451,) and the protestants in general were willing to revert to the order of the church at that period, if, by so doing, the unity of the church could be preserved.

In Europe, at the present day, there is an evident tendency among many of the enlightened Roman Catholics to conciliatory measures;

and we have lying before us a work published in 1817, which, though written by a zealous Romanist, under all the hallucinations of his party, contains many remarks that will be read with pleasure by every moderate and candid Protestant. It is entitled "*Discussion amicale sur l'établissement et la doctrine de l'église Anglicane, et in général sur la réformation par un licencié de la maison et société de Sorbonne.*" We extract the following note from vol. i. p. 198, for the gratification of our readers.

"The reformers attacked the exorbitant power which at that day was more generally attributed to the pope in things spiritual and temporal, (*dans les choses du ciel, et dans celles de la terre.*) If they had confined themselves to prove that these pretensions were of recent date, that they accorded badly with the spirit of the gospel, with the doctrine of the fathers, and with that of the most holy and illustrious sovereign pontiffs, we should have had only to commend their zeal for the maintenance of true principles. But, far from every spirit of wisdom and moderation, they let themselves loose against the successor of St. Peter; with a shameful rudeness, and uttered (*ils ont vomi*) such base and disgusting insults against the holy see, as we should blush to transcribe, and as would draw upon them the indignation of all men of probity of every nation. Men of God would never have spoken thus; but to have the manner of an apostle, one must be an apostle. If the reformers were to be reproached for nothing else, who would not judge from their passionate and furious language, that God, in order to reform his church, was unable to raise up any other than brutal and furious men, uttering the language of demons.

2. "If we may judge concerning the sentiments of the Greeks by one of their most able and moderate writers, let us attend to what is said by Helias Meniates, who was bishop of Zerniza about the end of the 17th century. 'I consider the dispute concerning the supreme power of the pope, as the principal cause of our divisions. It is the wall of separation between the two churches. [The Greek and Latin.]—If it were possible to come to an understanding on this single point, it would not be difficult to adjust the rest, and to bring about a perfect reunion.' Then, placing himself between the protestants and the ultramontains,\* this learned man shows the former that the pope, far from being antichrist, is the legitimate successor of the Apostle, and that he is at the head of the hierarchy of the universal church. Against the latter he maintains that the pope is not an all-powerful monarch in the church, and that the bishops do not derive their authority from him,

\* It is well known that the several questions respecting the extent of the pope's prerogative still continue to agitate and to divide into parties the churches in his communion. The Italians generally favour the loftiest pretensions of the papacy; while the French are for moderating and restraining its power. The Alps being the boundary between the two countries, the Italians have been called by the French the ultramontain party. Of late years the term has been borrowed by politicians, and we hear of ultra-royalists and ultra-republicans. The term ultramontain is therefore to be considered as denoting that party who acknowledge the personal infallibility of the pope, and his superiority to a general council.

but from Jesus Christ. He willingly grants that he is the first among his brethren, and that he holds among them the first place of honour. He further maintains that he is neither the sole judge nor the only interpreter of revelation; that he is not above a council, nor endowed with the personal privilege of infallibility, but that these prerogatives belong to the universal church; and that the universal church is above the pope, possessing the right of judging his conduct. He maintains, finally, that Jesus Christ has conferred upon him no power over temporalities (*sur le temporel*) and that, far from having put sceptres and crowns at the feet and the disposal of his vicar, he has made him a bishop in his church and not emperor of the world.

3. "We say to our wandering brethren of the protestant churches, cast with us a veil over the insults which have been so unworthily heaped upon the chair of St. Peter. Adopt the sentiments of some of your own learned and moderate men. You have already heard Melancthon (quoted in my last letter) 'There is no dispute concerning the superiority of the pope, and the authority of the bishops. The monarchy of the pope would also be of great service to preserve, among different nations, consent with regard to doctrine.' And do not forget this expression of Grotius: 'Let the bishop,' says he, 'preside over the priests, the metropolitan over the bishops, and over all, the bishop of Rome. This order ought always to continue in the church, for the cause always continues, that is, the danger of schism.'\*

4. "We say to our separated brethren, the Christians of the Greek church, how can you prolong a schism, the most destructive of evils, and the most unpardonable of crimes, on account of opinions which you are not obliged to adopt? They appear to you inadmissible, and they appear so to us. The faith does not ordain, and you can oppose them, and still be united to us. There needs little more to effect this object, than the concessions which your learned divines have already

\* We have not the writings of Melancthon to refer to in order to ascertain whether this quotation be just. His love of peace led him to make some concessions which did not satisfy his protestant brethren, and of which an undue advantage was taken by the partisans of Rome. The expressions of Grotius, when taken in connexion with the context, are not quite so strong as they are here represented. After mentioning St. Cyprian's view of Christian unity, and quoting the expressions of St. Jerome *adv. Jovin*, evidently taken from Cyprian, he says, "*Tale caput est inter Presbyteros Episcopus, inter Episcopos Metropolitanus, aut alio quis modo electus ut cæteris præsit.*" *Tale inter omnes Episcopus Romanus. Hic ordo in Ecclesia semper manere debet quia semper manet causa, id est periculum a schismate.*" The words in Italicks are omitted by our Sorbonist, but they prove, that Grotius meant only such a presidency as is given to the senior bishop in the Protestant Episcopal Church in the United States; one chosen to preside over his equals. In like manner, at a general council of all the bishops of the church, if it should again be united, the right of presiding might belong to the bishop of Rome. That such was his idea is further evident from the following words which occur soon after: "*Regitur enim Ecclesia communi Episcoporum consilio: sed et portionum plurimum inter se coagmentatio, et illa totius corporis unum requirit præsidem: ita et paritas manet potestatis, et exors quædam potestas, ut Hieronymus loquitur, inter cætera pares; sunt enim pares jure collegii, non jure principatus.*" Grotius, *Votum pro pace Ecclesiastica ad art. vii.*—Opera Amst 1679. Tom. iv. p. 658.

made. Doubtless they would not have refused the little which it remained for them to do. Let us be united. We were so for nine successive centuries, and both our churches were then more holy and more flourishing.

5. "Finally, with all the respect which we profess for our superiours and brethren of the ultramontain churches, we say to them, You who are still so deeply tinctured with those extravagant tenets (*principes exagérés*) which have sprung up among you, in modern times, reflect upon all the evils which they have caused to the church, and that instead of giving to the holy see a power which it had not, they have in fact caused it to lose what it really had: reflect upon the calumnies which they have occasioned and the uneasiness which in consequence of them has often been conceived even by friendly powers; reflect upon the jealousies and aversion which they have nourished in the Protestant states, and the specious motives with which they furnish the Greek churches for maintaining and justifying their schism. Do not such numerous and powerful motives demand the sacrifice of some arbitrary maxims? Will you say, that, considering the question as not yet decided, it is lawful for you, as in every other undecided question, to support the opinion which you prefer? The principle, in itself, is certainly very catholic. I complain only of its application, which in the present instance appears to me blind, and even blameworthy. When, from any opinion whatsoever, there result destructive consequences to the church, or to the salvation of souls, the sacrifice of it is equally a dictate of charity and justice. It is certain that by pressing these ultramontain maxims, an eternal obstacle will be presented to the return of the separated communions. I would not affirm, indeed, that the Greeks would become reconciled to us, even if we were all to come to an understanding with them concerning the papal authority. They say it, however, and it is said by persons among them of the most influential character. If we may believe them, your assertions alone keep them still in a state of separation. Is not this enough to make it your duty to renounce them? For, I beseech you to consider, if the formation of schisms be the first and the most unpardonable of crimes, must not the second be that of hindering the return to unity? Do not, then, I conjure you, render their approach to a reunion more difficult. Attempt rather to smooth for them the path which leads to it. At least, you will have put the Greeks to the proof, and we shall see in an affair of primary importance, if their declarations have been sincere.

"But if motives of interest are not to be considered, and if your opinions seem to you too intimately connected with the faith for you to abandon them, then keep them to yourselves till the church has established them as articles of doctrine (*les ait consacrées en dogmes*) and, in the mean while, do not refuse to submit them to a new examination."

We have laid this long extract before our readers, principally for the sake of the second and the concluding paragraphs. Let the opinion of this zealous Sorbonist concerning the reformers, or his addresses

to the Protestants and to the Greeks, be received for what they are worth ; but it is evident from his address to the superiours of the ultramontain churches, (whom we take to be the court of Rome,) that there are two parties on the subject of the pope's prerogative, one of which, embracing probably the Italians and the great body of the Spanish and Portuguese clergy, are disposed to support the most extravagant tenets, and to consider them as too intimately connected with the Roman faith to render the abandonment of them lawful or expedient. When, therefore, Dr. England says that it never was an article of the Roman Catholick faith that the pope is infallible, it means only that there has been no formal decision of the question. Protestants must receive, with great distrust, all such representations, till the ultramontain party with the pope and cardinals at their head have openly and distinctly renounced their high pretensions. We have no doubt that the Roman Catholicks of America will generally side with the moderate party, in opposition to the ultramontainists. The very institutions of our country, and the influence of religious freedom, will produce this effect. Whether they will carry their moderation so far as finally to produce that reunion, which the author we have quoted, so eloquently urges, time alone must determine. It is not, however, such men as Dr. England, who will lead to this happy and desirable result ; but there are those elevated individuals in the Roman communion whom we should delight to name ; who are elevated alike by virtues and by office ; who, like Fenelon and Pascal, would be ornaments to any communion ; and whose urbanity and Christian charity are calculated to subdue unfounded prejudices, remove unkindly feelings, and diminish, as far as possible, the distance of our separation.

---

FROM THE CHRISTIAN GUARDIAN.

I HAVE abridged the following narrative from a letter contained in a publication lately re-edited by Mrs. Sherwood. As this little work has not met with any very extensive circulation, the story will be new to many of your readers, and its insertion will gratify, sir, yours most truly.

T. H.

NARRATIVE OF LITTLE EMILY.

A little more than twelve years ago, my husband having had a severe illness, we were advised to spend our summer months in the country ; and, in consequence, took a journey into the north of England, and there hired for the season an old-fashioned house, situated in a garden abounding with fruits and flowers of various kinds. Here, having no employment, and but few neighbours, we spent a great part of our time in sitting on a garden-chair, which we found under the spreading branches of a walnut-tree, situated on a round plot of grass in the centre of the garden. On this pleasant spot, while I employed myself with my needle, my husband read to me the Pastorals of Philips, the Arcadia of Sir Philip Sydney, and other fashionable works of the day.

From this our walnut-tree seat we were presented with one of the most lovely prospects which can be imagined. Our garden and house were situated on the declivity of a considerable eminence. Directly on our front was an orchard, below which appeared a rich country, abounding with woods, from the centre of which, at a considerable distance, arose the tower of a church. On the right hand, a different prospect opened to our view—a range of hills of considerable height terminated the horizon, whence an irregular and exceedingly beautiful country descended to the banks of a river, which wound its secret course through the bottom of the valley. On the nearer side of the river the country was smiling and fertile, abounding with orchards, corn-fields, and cottages.

One feature in this landscape particularly pleased my fancy: it was a little foot-path, which, passing by our garden-gate, and descending into the valley, appeared again at the distance of about a quarter of a mile, winding through a corn-field, till it was lost at the entrance of a little coppice. From the centre of this coppice arose a white chimney, the blue smoke of which indicated that the place was inhabited; but it was left to my imagination to picture by what kind of persons. Nor did I fail to indulge my fancy, by supposing it might be the abode of some Phillis and Damon, these being the most perfect beings of which I could then form an idea.

It happened, one morning, about ten o'clock, as we were sitting in our usual place, that I saw something coming out of the little coppice and proceeding towards us along the path; but at that distance, whatever it might be, it appeared only like a black speck. After a little while I looked again, when I could distinguish a small figure clothed in black; and, as the figure approached, I perceived it was a little girl, perhaps not seven years of age, carrying a basket. She came tripping along with a light and graceful step, discovering in every motion so peculiar a vivacity and elegance as greatly attracted my attention, and convinced me, that whatever her place of abode, or her parentage might be, there was in her something which I had not often observed in children; yet what *this* was, I could not define. I watched her till she had passed the garden-gate; and, about an hour afterwards, saw her return, having been, as I supposed, to the village, which was at some little distance from our hired habitation. I marked her till she had retraced her steps, and entered again into the coppice. A second view did not destroy the first impression which the appearance of this little girl had made upon my imagination; and, as my head was then filled with poetical and pastoral ideas from the books which we had been reading, I said to my husband, "This little girl wants only to lay aside her mourning dress, and to be clothed in white, with a straw hat, a wreath of flowers, and a crook; to become as elegant a shepherdess as any described by Sir Philip Sydney."

The next day, about the same hour, while we were engaged as usual under our walnut tree, the little shepherdess appeared again. I traced her uneven and childish steps, as she sometimes tripped hastily onwards, and then stopped and stooped, as I rightly guessed,

to gather flowers; for I afterwards saw a few violets tied together with a blade of grass in her basket. At length she ascended the hill towards us, while I went out at the gate of the garden to look at her, resolving, if I liked her equally well on a near approach as at a distance, to speak to her.

I had time to examine her minutely as she came forward. Her hood was not pulled very far over her face, and her fair brown hair was gently agitated by the breeze. But it is impossible to describe her countenance, and equally so to give an idea of the delicacy of her features, or the sparkling vivacity of her blue eyes: yet what was most remarkable in this child was, a dignified kind of carriage and self-possession, which was not in the least disturbed when I addressed her. She was exceedingly fair; but air and exercise had given her a high bloom, which added much to the sweetness of her appearance. In her hand she carried a basket, which had nothing in it but the bunch of violets before spoken of. Her dress was mourning, and, though neat, bespoke an attention to economy.

I stepped into the middle of the path, and asked her name, her place of abode, and several other questions. She told me her name was Emily; that her father, who had been an officer, was lately dead; that she once had a very dear little sister, who was also no more; and that now she only was left to her dear mamma. She added, that her mother having left the place in which she formerly resided with her father, had come to live at a cottage in the wood, where they occupied only one room, there being other inhabitants in the house. She informed me also that her mother was very ill.

While she gave me this account, which she entered upon without confusion or hesitation, the colour rose in her cheeks, her eyes filled with tears, her lip quivered, and at length she burst into an agony of crying, making a motion as if she would have thrown herself into my arms, as, no doubt, she had been accustomed to do, on like occasions, into those of her tender mother; but, hastily recollecting herself, she recovered with a peculiar dignity, and, stopping short, was going to wish me a good morning with much sweetness and courtesy, when I said, "My little miss, do not be in a hurry to leave me. Tell me why you cry; and let me know if I can do any thing to comfort you."

"When I think of my papa and my little sister," she answered, "I cannot help crying; and yet I know it is wrong."

"Wrong, my dear!" I answered, "why should it be wrong to weep for such dear friends?"

"Because," she answered, "they are very happy, they are gone to our Lord Jesus Christ, and are in his house: I know this, and therefore I ought to be glad, and not to cry."

I found my heart strangely drawn to this little girl from the first moment I saw her distinctly, and every word she said increased my interest in her. Finding, however, a reluctance to speak with her on religious subjects, I inquired only whither she was going.

"I am going, ma'am," she said, "to the village, to fetch a roll for my mother, and one for myself, with a little pot of butter, and some medicine for my mother; and I go almost every day."

"And these violets," said I, "what are they for?"

"They are to put in a glass in my mother's room," she answered. "I thought she would never go out and get violets again, and therefore I gathered them for her. But my mother is not unhappy about being ill," added the sweet little girl, "because our dear Saviour visits and comforts her."

I found myself strangely affected by the discourse of the little Emily. There was an elegance and a refinement in her ideas, which I had never before observed about a child; and, being totally ignorant of the power of the Holy Spirit of God in producing these beautiful effects, I attributed them to the more than ordinary care of a refined and well-instructed mother in the direction of her early studies. But again, I thought that accomplishments of this kind are above the capacities of children. Where, then, and how can this child have acquired these ideas? Had I understood the holy scripture, I should not have had so much difficulty in tracing the peculiar loveliness of this little girl to its right cause.

Being, however, not a little confused and perplexed with what I had seen and heard, I wished Miss Emily a good morning; and hoping that I should meet her again some other time, as she so often came that way, I returned into my garden.

The next day the little shepherdess appeared again with her basket. I met her at the gate, and invited her in; while she, with great politeness, begged to be excused till she had asked her mother's leave. I wished to present her to Mr. Graham, and would have had her come in without waiting her mother's permission; but she refused with a mixture of inflexibility and sweetness, saying, "I must not disobey my poor mother, now she is ill in bed."

I replied, "You are a sweet, good child, Miss Emily; and your mother is very happy in having such a little girl."

"Mamma loves me," she answered, "but I am not good."

This reply of the little girl surprised me; and on questioning her further, she made me understand that her mamma had taught her that all mankind are sinful and utterly depraved, and that she herself could not do the least thing well without the help of the Holy Spirit of God.

It cannot be supposed, that I could have lived between thirty and forty years in a Christian country, and been constantly in the habit of attending the divine ordinances, without hearing of the depravity of human nature; or that I could have read the bible continually, as I had been in the habit of doing, and never have found it there: yet so it was, that this doctrine, out of the mouth of this little girl, seemed perfectly new to me, and came with a force which I could not account for. I felt ashamed and embarrassed before the child, and hardly had presence of mind to say to her, "Well, my little miss, go home now, and if your mamma will give you leave, call upon us to-morrow in your way to the village."

Mr. Graham smiled at my enthusiastick description of the little Emily; but the next day, when she came, with her mother's permission, into the garden to speak to us, in her way to the village, he confessed that she fully answered my description of her.



From that time she came every morning, when I generally contrived to have some little nice thing to send by her to her mother, from whom I received many grateful messages in return, with one or two little notes, elegantly written on small slips of paper, expressive of gratitude, not only for my kindness to herself, but to her little Emily.

Finding, however, that what I had done for this distressed lady was too little, I resolved, as soon as Mr. Graham should be able to walk, that we would go together to see her, the cottage in which she resided being so situated as not to be approached safely with a carriage.

In the mean time, as the summer advanced, the strawberries in the garden began to ripen fast : but we had not yet gathered any, when one morning our little Emily came in as usual, and with a peculiar meaning in her sweet face, stood awhile, lingering and looking earnestly at me, even after I had told her that it was time to go : for her poor mother, in one of her notes, had requested me not to detain her longer than a certain hour ; adding, that she could not bear to be long deprived of her. Emily, however, as I said before, this day lingered some minutes after I had told her that it was time to go. At length, colouring deeply, she said, " Ma'am, will you sell me some strawberries ?"

I was surprised at the request, and the more, as she had never before asked for any thing. I was going to say, " No, my dear, I will give you some ;" but Mr. Graham checked me, whispering, that he wished to know what the little girl was about.

" I have got a penny of my own, ma'am," she said, perceiving my hesitation, " and I should like to buy some strawberries instead of a roll."

" What, for your own eating ?" I said.

" No," she answered, " not for myself."

Mr. Graham himself immediately gathered her a large cabbage-leaf full, and took her penny ; at which she appeared to be in an ecstasy of joy, her whole face brightening up in a manner that I had never witnessed in any creature before.

" I shall be so happy now !" she said. " Yesterday my mamma wished for strawberries, and now I shall have some to give her." She then took her leave, and hastened to the village.

I contrived to meet her at the garden-gate as she came back. I looked into her basket, and saw that the number of strawberries was not diminished, and that she had purchased but one roll. The joy of her countenance still remained without any abatement ; and cheerfully wishing me a good morning as she passed, I watched her as she went tripping along the little pathway.

The next day, at the usual time, my little Emily appeared again. She came running into the garden with her basket, to tell us that her dear mamma had enjoyed the strawberries so much !—so very much ! In her hand she held her penny, and begged us to sell her some more strawberries.

" But, my dear," said Mr. Graham, taking her upon his knee, for

he was now become even fonder of her than I was, if it were possible to be so, "what did you do for your supper?"

She looked earnestly at him, not knowing what he meant.

"Your roll!" he said, "how did you do without your roll?—you had no roll last night."

"I did not want my roll; I saved some of my potatoes at dinner, to eat at night," she answered.

"But, my dear," inquired I, "what did your mamma say, when she saw you eating potatoes?"

On hearing this question, her cheeks reddened, and her eyes filled with tears. "O ma'am!" she answered, "my poor mamma does not know now what I do." She could say no more; but being quite overcome, threw her arms round my neck, and burst into an agony of grief.

"What! my child," I said, much affected; "is your mamma so very ill?"

I found, by her answers, that the poor lady had kept her bed for several days; but I could not find out whether she was actually in danger of death: however, I told the little girl that I would certainly come the next day and see her.

On hearing this, her countenance brightened up, and she began to tell me how her mamma had relished the strawberries. "She ate them all, ma'am," said the little girl, "so eagerly! and this morning she wants more; and here, ma'am, is my penny."

"No, my Emily," said Mr. Graham, quite affected; "no, no; we will not have your poor penny, sweet child. Take it back; you are welcome ten thousand times, and so is your dear mother, to all our garden can afford, and our house too."

"But please, sir," said the sweet little girl, "please to take my penny: I want to give the strawberries to mamma—please to let me buy them."

There was no resisting the gentle importunity of the lovely child: it seemed to give her particular pleasure to deny herself in order to gratify her mother. There was a touching mixture of childishness and warm disinterested love in the conduct of this dear little girl, of which I never before could have formed a conception, and which quite overcame Mr. Graham and myself. We could not resist her, but, taking her penny, we all set to work to gather the strawberries; with which she hastened home as before, transported with joy.

(TO BE CONTINUED.)

## RELIGIOUS INTELLIGENCE.

Extract of a Letter from a Gentleman in Calcutta.

"**SOCINIANISM**, I know, is the present fashion in Boston, but as all fashions are subject to continual change, that one in religion must be particularly so, the hope of which is not stayed on God. The doc-

trine of the Atonement, as held by our Church, is, in my mind, so comfortable, that to want the hope which is built on it, is to want every thing. In the ardour of youth and contention, Socinianism may prevail, but its consolations are so barren for a dying hour, I cannot think it will be durable, unless permitted by infinite wisdom to run its course among the many other evils that afflict mankind. You will be sorry to hear that it is springing up here, though evidently on stony ground. A Baptist missionary, Mr. Adams, has become an apostate to this cause, and lent it his miserable aid. His associates are all men of some literary acquirements and inordinate vanity; among whom a native, of whom you may have heard, Ram Mohun Roy, is most conspicuous. They are endeavouring to build a chapel. Not one has ever been known to attend divine service any where, heretofore, but they have been noted as open profaners of the Sabbath. No wonder such men endeavour to persuade themselves that there is no punishment for the wicked!"

---

### TO CORRESPONDENTS.

A COMMUNICATION on dressing churches at Christmas was received too late to be inserted before that festival, and it is thought best to defer it for the present, that it may appear more seasonably at another time. An article on Prayer Meetings has been unavoidably delayed, but will appear in our next. A second communication from "One of the People of the South" will also be inserted in the number for March. *SENESCENS* is received and approved; and also a paper on *Butler's Analogy*. Both will be inserted as soon as our limits will permit.

Our correspondent *CANDIDATUS* will have perceived the satisfaction we have derived from his communication on the subject of the ancient *Agapæ*, though we have freely expressed our views whenever we have felt ourselves obliged to differ from him. We shall be glad to know him, and shall be happy to receive further communications from his pen. He will, we trust, consider all our remarks as dictated by a spirit of friendship; and with this preliminary, we shall take the freedom to observe that he has not displayed as much accuracy and elegance in his choice of words and arrangement of them in his sentences, as he has learning and industry in the accumulation of his materials. We are persuaded that he is as capable of the former as he is of the latter. We beg leave particularly to observe, that the use of such technical expressions as "*usus loquendi*" and "*exegesis*" is, we believe, peculiar to Andover, and will occasion some trouble to many of our unlearned readers. We wish that the valuable communications of *CANDIDATUS* may be acceptable and interesting to all; and for this reason whenever any Latin or Greek or Hebrew expression interrupts the sense of the passage to the mere English reader, we shall be glad if he will subjoin a translation. The passage from *Valerius Maximus* may be mentioned as an example.

---

### ERRATA.

WE have received from a highly respected correspondent the following correction of errors in the account of the New Jersey convention in our Number for December, 1822. "I notice a trifling error in the last Number, as it respects the counties in New Jersey, in which the churches are placed. *Nine* counties only contain churches. The church at New Brunswick is in Middlesex county. Trenton is in Hunterdon, not Burlington county; and St. Mary's, Colestown, and St. John's, Chew's Landing, are in Gloucester, not Burlington county."

In the same Number p. 380, col. 1. the word *if*, at the beginning of the last line of the note, was omitted, in some copies.

THE  
**GOSPEL ADVOCATE.**

---

No. 27.]

MARCH, 1823. [No. 3. Vol. III.

---

**THEOLOGICAL.**

TO THE EDITOR OF THE GOSPEL ADVOCATE.

**ON PRAYER MEETINGS.**

HAVING been a subscriber to the "Gospel Advocate," from its first publication, I have with some degree of anxiety expected to find some communications from you, Mr. Editor, or some one of the "society of gentlemen," on the very important subject of *prayer meetings in the Episcopal church*. In the number for September, the subject is introduced in a sermon from James iii. 1. The reverend author of that discourse, having written with some severity against prayer meetings in general, and suggested some apprehensions respecting their improper introduction into some parishes among the members of our communion; I have waited the publication of the two following numbers, presuming some one of the readers of the Advocate, more capable than myself, would take up the subject, and fully state his opinion, and those of the *good* and the *wise*, who have written on the subject, in favour, or in opposition, to a practice which has been so long prevalent among our brethren of other denominations.

In my opinion, these meetings are of vital importance to the prosperity of our church, and the spiritual growth and improvement of its members.

I therefore take the liberty respectfully to notice a few of the remarks made by the reverend gentleman, give some scriptural references, and state some facts; hoping to remove some of *his* prejudices and those of many pious churchmen, against prayer meetings in general, and those of the Episcopal church in particular; where *laymen* are permitted to take a part in exhortation and prayer.

In page 271, the writer of the discourse finds it necessary, to "restrain and discountenance the pride of individual opinion, or the excessive ardour of individual feeling and persuasion in religious things, which would lead men, with little opportunity of qualification for such an office, to affect to be teachers of their brethren." In page 272, he speaks of those who "distract the minds of the weak, and infringe the right order of the Church;" of a "rash and unauthorized assumption" of the ministerial office; of those "who take upon themselves to regulate the opinions, and authoritatively influence the actions of their fellow men, in things of sacred and eternal import;" of the "magisterial attitude too often taken," &c.; of him who is governed by "spiritual pride," and of those who are governed "by

some unaccountable delusion of their own evil heart ;" of those who assume " the office of censors and guides of others in religious things," &c.

With great deference to the unknown author of the above quotations, and to the clerical office, I respectfully request him to explain these " hard sayings," and inform your readers, among what order of Christians these excessively ardent feelings, this impropriety of conduct, have taken place : if in *our* Church, in what diocese.

The writer of this communication has heard of no want of " order and decency" in any of the numerous prayer meetings held in many of our parishes, in this and other states ; has never heard of any layman that dare " rashly" usurp the " sacred office," or its privileges, or " infringe the right order of the church," or become " censors and guides of others in religious things." Where such characters exist, they are despised by all Christians. There are many who " let their brethren have their prayers and their counsel seasonably," and in the spirit of meekness and fear." It is much to be feared, some laymen, and clergymen too, are under the influence of " spiritual pride," and hardly know " of what spirit they are of." The ministerial office is of great respectability and immense accountability. The ministers of the gospel have a great work given them by the great Head of the church to perform. Christian laymen have also many duties to perform to their God, their neighbour, and themselves. There is abundant authority in the Old and New Testament for lay exhortations. I shall only refer to Malachi iii. 16, and Heb. iii. 13. The command to exhort, admonish, and reprove, is imperative and binding upon all Christians.

You will now, Mr. Editor, permit me to state to you some facts within my own knowledge, respecting Episcopal prayer meetings in this state, (Rhode Island,) in all the parishes where they have been, or are now established ; and that includes all, except a very small one.

In one large parish, meetings are held, statedly, on Sunday and Friday evenings, with the consent or approbation of the rector, always conducted by a discreet and pious lay communicant, where psalms or hymns are sung, and a regular evening service performed from our Book of Common Prayer, and a sermon read. In three other parishes, it has been the practice to hold prayer meetings on Sunday evenings, when the church is not open for publick worship, and on a week-day evening, when a clergyman, or candidate for orders, conducts them ; which commence by singing a portion of our psalms or hymns, or occasionally with a hymn composed by Watts, Doddridge, Cowper, Newton, or Steele ; then follows, *invariably*, a selection of our *sober* and *scriptural* prayers from our *excellent liturgy* ; singing again ; then a chapter is read from the bible ; after which, practical observations are made on that or some other part of scripture, or general exhortations, by the clergyman present, or by such pious laymen as are previously approved of by him, according to their gifts and abilities, (sometimes a sermon is read and no exhortation made,) after the meetings have been open about an hour, or hour and

a quarter, they are closed by extemporary prayer by a clergyman or layman, singing and the benediction. In one parish, some pious females have formed a prayer society, with the concurrence of the rector. They meet once a week for social worship by themselves, and spend the time in singing, prayer, reading the scriptures, and in religious conversation.

All these meetings are conducted with solemnity, the strictest attention to propriety, with "decency, and in order." No enthusiastick zeal, or excessive ardency of individual feeling, have been discovered, but great seriousness and devotional attention. Laymen never attempt to expound or explain scripture, but their addresses have been of a practical nature altogether, directed to the hearts and consciences of their brethren, and are calculated, with the blessing of God, to build up the Christian in the most holy faith, to comfort, encourage, and help each other on in their Christian race and warfare, to alarm the impenitent and the formal professor, to hold up the way of salvation by the merits and atonement of a crucified Saviour, to enforce the necessity of "repentance toward God, and faith toward our Lord Jesus Christ," of being "born of water and of the Spirit," of holiness of heart and life, of watchfulness, and prayer for the constant assistance of the Holy Spirit, and the necessity of possessing that holiness and that true and living faith, which produces the fruit of good works, without which "it is impossible to please God," or be accepted of him.

These meetings have been a powerful means of grace—have been owned and blessed by the great Head of the church, and have been "the power of God unto salvation" to many who were "dead in trespasses and sins," and are now spiritual members of Christ's spiritual body, the church. Some others, who were depending upon the "outward and visible sign," and had not felt the "inward and spiritual grace," have had the eyes of their understandings opened, and eventually been "brought to the knowledge of the truth as it is in Jesus." The exhortations of weak laymen, who possess only one talent, have caused serious and lasting impressions on the minds of many, who afterwards received the good seed of a preached gospel, into "good and honest hearts," and became "new creatures in Christ Jesus." Many persons, after attending prayer meetings, have called on their ministers, inquiring the way to Zion with "broken and contrite hearts." There are hundreds who will bless God while they live in this vale of misery, and to the endless ages of eternity, for this means of grace. It is a fact that those persons who approve of prayer meetings and attend them, are generally found in their seats at church, and those who are communicants on their knees at the altar. Unfavourable weather does not prevent their attendance in God's holy temple. Prayer meetings are considered by many pious members of our communion, as nurseries to the Church, and as having a tendency to keep up the life and spirit of our holy religion in the hearts of its professors. Can there be a more interesting spectacle, than to see a clergyman, with his pious flock, and other serious persons of his congregation, met together as one

family, in a social prayer meeting? Here may be felt the real "communion of saints," and also communion with the "Father of our spirits, and God of all comfort!" Angels might look on a scene like the following, with approbation—Our pious and venerable bishop, seated in the midst of his people in a social meeting, leading their devotions in prayer, reading a portion of scripture and commenting on it, or exhorting them with apostolical meekness—hearing the observations of his lay brethren, uniting with them in a hymn of praise, in solemn and extemporary prayer at the close of their interview, and giving them his final benediction.

The opposers of prayer meetings in our Church have said, that public worship on Sunday is sufficient, or at most in some large seaports, to have prayers read in the churches, on Wednesdays and Fridays. It is a well-known fact, that very few attend on these latter services. We are commanded to "pray without ceasing," and "not to forsake the assembling of ourselves together, as the manner of some is." But I have already lengthened out this communication further than I intended, and have given a few desultory thoughts on the subject of Episcopal prayer meetings, and now leave it to some abler pen.

AN EPISCOPAL LAYMAN.

---

Our correspondent seems to have been disappointed at not having received from us some communications on the very important subject of *prayer meetings in the Episcopal church*. Had we entertained the idea that our Church was in any degree deficient in her offices of devotion, or in the provision she has made for the edification of her members, we should certainly have deemed it an important subject of discussion, and should consider ourselves deserving of reproof for having neglected it so long. But, conscious, as we are, of our own low attainments in Christianity, and, lamenting, as we do, the want of a more devotional spirit in our brethren, we dare not cast the blame upon the Church to which we belong. Should any of her members finally perish, through lack of knowledge, or, from any other cause, fall short of that rest which remains for the people of God, it will not be because she has withheld from them the bread of life, or refused to guide them into the paths of righteousness. Were we faithful in following her instructions; would we cherish the pure and fervent devotion which she breathes throughout her admirable liturgy, we could not fail in attaining, through the blessing of her divine Head, a meetness for the kingdom of heaven. Among the spirits of just men made perfect, there are not a few, we trust, who have risen to their exalted rank and felicity, through the instrumentality of her services.

But, in the opinion of our correspondent, *prayer meetings* "are of vital importance to the prosperity of our Church, and the spiritual growth and improvement of its members." And has the Church made no provision for these meetings? Are not all her meetings for the purpose of prayer? For what do we assemble and meet together

at her stated seasons of worship, but "humbly to acknowledge our sins before God, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul?" To aid us in this sublime employment, she has furnished us with forms of devotion admirably adapted to our spiritual wants and necessities, expressive of every sentiment and feeling that can enter into the character of a true worshipper; forms "so judiciously contrived, that the wisest may exercise at once their knowledge and devotion; and yet so plain, that the most ignorant may pray with understanding: so full that nothing is omitted which is fit to be asked in publick; and so particular, that they comprise most things which we would ask in private; and yet so short as not to tire any that hath true devotion." We think, with our correspondent, that "these meetings are of vital importance to the prosperity of our Church, and the spiritual growth and improvement of its members." Will it be said, that the stated seasons of worship in the Church do not occur sufficiently often, that more frequent meetings for prayer are necessary to the maintenance of true piety and devotion? We ask, in reply, is not the service of the church a *daily* service? Is it not entitled "The Order for Daily Morning and Evening Prayer?" The service, it is true, is not, we believe, in any of our churches, publickly celebrated *every* day; and we lament, that when it is celebrated on other days than Sundays, so few can be prevailed on to attend. Could the members of our communion be persuaded constantly to attend the worship of the Church, morning and evening, on Sundays, to observe all festivals and fasts, and the saints' days throughout the year; would they bring to these services, what is indispensably requisite to render them acceptable worshippers, "an humble, lowly, penitent, and obedient heart," we should be disposed to question the expediency or utility of appropriating any other seasons to the purposes of publick devotion. They might then be said, in the true sense of scripture, to pray without ceasing, to worship the Lord in the beauty of holiness. The remainder of their time would be more appropriately and usefully employed in private devotion, in studying the scriptures, in self-examination, instructing the young, relieving the distressed, and in discharging the various duties of their respective stations and callings. It should be remembered that the great object of devotion is to fit us for the active duties of life, to obtain those supplies of divine grace which are requisite to enable us "to do justly, to love mercy, and to walk humbly with our God," to "perfect holiness in the fear of the Lord." We should measure our progress in Christian attainments, not by the length or frequency of our prayers, but by our conquests over sin, and by our love and practice of universal obedience. "Not every one," says the Saviour, "that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father who is in heaven." We must *live*, as well as speak the praises



of God, if we would "see the good of his chosen, rejoice in the gladness of his nation, and glory with his inheritance."

But our correspondent pleads for prayer meetings in the Church, "where laymen are permitted to take a part in exhortation and prayer," and gives us an account of several such meetings, and of their beneficial effects in the state of Rhode Island. The propriety and utility of the practice he advocates, in itself considered, and under existing circumstances, we are by no means disposed to question. Nor, in our apprehension, were the passages which he quotes from a former number of our work, intended to condemn this practice, but to censure certain irregularities and abuses to which it had given rise. On this subject, we agree in sentiment with the pious Mr. Nelson, when, speaking of similar societies in the Church of England, he says, "While they pay that deference they profess to their parochial ministers, and are ready to be governed by their directions, and are willing to submit their rules and orders to the judgment of the reverend clergy; I cannot apprehend but that they must be very serviceable to the interests of religion, and may contribute very much to revive that true spirit of Christianity, which was so much the glory of the primitive times. And I see no reason why men may not meet and consult together, to improve one another in Christian knowledge, and by mutual advice take measures how best to further their own salvation, as well as promote that of their neighbours; when the same liberty is taken for the improvement of trade, and for carrying on the pleases and diversions of life."

With regard to the manner of conducting these meetings we feel a decided preference for an undeviating adherence, in the devotional exercises, to the prescribed forms of the Church. These forms are equally adapted to all occasions of publick and social prayer; and we can conceive of no reason for departing from the liturgy in any instance, which would not equally justify its entire exclusion. To commence with selections from the liturgy and close with extempore prayers, as is the practice in Rhode Island, appears to us to bear a near resemblance to the inconsistency charged by the Apostle upon the Galatians, who, having begun in the spirit, sought to be made perfect by the flesh. With whatever approbation angels may have looked down on the scene described by our correspondent, we apprehend their approbation would not have been lessened, had a judicious selection from the collects occupied the place of the concluding extempore effusion. To say nothing of the numerous, and, in our opinion, unanswerable arguments in favour of precomposed forms, in general, for the purpose of publick or social worship, we presume no layman, nor even clergyman of the Church, who regards his reputation for modesty and humility, will hazard the assertion, that he can offer a better prayer, or one more adapted to the occasion, than can be found in the Prayer Book; and yet this is the language of his conduct, as often as he substitutes his extemporaneous performances for the provisions of this incomparable directory. "A church, which adopts a fixed liturgy," says a late writer, "acts upon a sound, and therefore

a philosophical, view of human nature. The principle which leads her to this choice is, that ordinary men (and such in the nature of things the greater number of every body of clergy must be) are not to be trusted with the uncontrolled conduct of the highest part of the services of the Christian church, because it cannot be supposed that they shall possess the qualifications necessary for that purpose. Let experience testify if this be not a sound principle. In the present state of human nature, that church, as well as that individual, acts wisely, who puts little confidence in man."

Respecting the instruction given and received at the meetings under consideration, especially when no clergyman is present, we have no hesitation in recommending, that they be principally, if not exclusively, drawn from the sacred scriptures, and approved sermons, of which the divines of the Church have furnished us with an ample and rich supply. If it be the object of those who frequent these meetings, as we charitably hope, to acquire sound wisdom and discretion, to become wise unto salvation, on what other sources can they depend with equal prospects of benefit? The lively oracles of truth, and the explanation of them by great and good men, present an unrivalled claim to their attention and regard. They furnish the surest directory in things pertaining to life and godliness. They are a light shining in a dark place, and, like the star in the east, will infallibly conduct the serious inquirer to the Fountain of light, to Him who emphatically styles himself the Way, the Truth, and the Life. To exchange these sources of instruction and edification, for the exhortations of "weak," or even of the most intelligent, "laymen," would appear like preferring the light of a taper, to the splendour of the meridian sun. Besides, where every person, whose inclination may prompt him, is permitted to exhort, it will generally be found, that those will be most forward to exercise this prerogative, who, in reality, have the least to say. Our correspondent, we are sensible, regards lay exhortation as a duty enjoined in scripture, and refers to two passages in support of his position. But these passages, we apprehend, afford no sanction to lay exhortation and instruction, in publick, but relate to the duty of Christians in their private intercourse with each other. If it be the duty of *all* Christians *publickly* "to exhort, admonish, and reprove," it is obvious that it is a duty which many eminently pious Christians never perform, and for the performance of which, many are totally unqualified.

We would not be understood, by the preceding remarks, to speak lightly of the services rendered to religion and the Church by pious and exemplary laymen. They are doing much to encourage the hearts and strengthen the hands of their ministers, and to promote the best interests of their fellow-creatures. We hail, with gratitude and delight, their zealous and active co-operation in building up the waste places of our Zion, in diffusing among men the light of divine truth, and in hastening the predicted period, when all shall know the Lord, from the least to the greatest. It is our fervent prayer, that their number may be daily increased; that they may abound more and

more in wisdom and knowledge, in love and good works ; that they may approve things that are excellent ; that they may be sincere and without offence, till the day of Christ ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

---

SERMON.—No. XXII.

ON THE USE OF RELIGIOUS ORDINANCES.

ISAIAH I. 11.—*To what purpose is the multitude of your sacrifices unto me? saith the Lord.*

AMONG the spiritual blessings and religious privileges, which God, in his abundant mercy, has bestowed upon men, his sacraments, and other holy ordinances, are among the greatest, and most deserving of our gratitude and pious regard. By these, when properly used, in piety and faith, we hold communion with our God and Saviour, and our souls are strengthened with spiritual grace.

But the best things, when abused, may become the worst ; and what Divine goodness has intended to edify, and build us up in his holy faith and fear, may be made the occasion of blinding our eyes, and of producing self righteousness. The mere formality of religious ceremonies is worse than useless. Receiving such sacred memorials of God's goodness in Jesus Christ, without feeling in our hearts any thankfulness for his mercies, or desire to live to his glory, is itself sinful and displeasing to God ; and has a tendency to increase a vain confidence and hardness of heart.

Such was the state of the Jews, when God touched by his Spirit the lips of Isaiah, and by this prophet reproved them. Those sacrifices which the Israelites offered, were of God's own appointment ; and their publick prayers, as to the external performance, were agreeable to the Divine command. And yet in the text, and words following, he speaks of them with disapprobation ; even with abhorrence : he disowns them, as though they were not of his own appointment. "To what purpose is the multitude of your sacrifices unto me? saith the Lord : I am full of the burnt offerings of rams, and of the fat of fed beasts ; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hands, to tread in my courts? Bring no more vain oblations : incense is an abomination unto me :—Your new moons and your appointed feasts, my soul hateth ; they are a trouble unto me ; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you ; when ye make many prayers I will not hear : your hands are full of blood." The sense of all this, and much more which the prophet adds, to the same purpose, is too obvious to be misunderstood. God did not delight, nor will he

ever delight, in such sacrifices as they offered, in outward form only, disregarding the inward grace, or thing signified. Those very people were required to *tread his courts*; to *appear before him in solemn assemblies*, and to observe the “appointed feasts,” which were regulated by the “new moons.” They would have sinned very much in neglecting these religious rites. But God did not require them to draw nigh with their lips, while their hearts were far from him. He did not require of them oblations for a vain show; to offer incense with hands defiled with blood; nor to pray to the God of Israel with their tongues, when, with their minds and affections, they adored the idols of this world. These only were the offerings, which he bids them not to bring. This manner of reproof is calculated to reach the heart, and, if any thing can, to awaken the soul to righteousness. To fly from the Almighty is foolish, as it would be vain. Even when he seems to reject his own ordinances, and forbid us to pray, or to approach him, the only course of wisdom, the only refuge, is to draw still nearer to him, with more earnestness and more humility: and this, if you read the whole chapter, you will see is the course, which, in the present instance, his goodness prescribes. If they would turn to the Lord their God, with faith and obedience, he was ready to blot out all their offences, and give them his blessing.

The few words, Christian friends, the very awakening interrogation, which I have read for the text, in its most direct application, would teach us to examine ourselves with regard to our religious performances; whether our affections and our lives correspond with our Christian profession. “To what purpose is the multitude of your sacrifices unto me? saith the Lord.” And we ought to “be ready always,” and now especially, “to give an answer,” to our own hearts, and to God, who “is greater than our heart, and knoweth all things.”

But my intention is, if the Lord permit, to take a more comprehensive view of the subject, which this text suggests, and to consider generally *what is the use of religious ordinances*, and especially of the two sacraments: or, in the words of the catechism, “What are the benefits, whereof we are partakers thereby?” And that we may conform the more to the *manner* of teaching, which Divine wisdom has here adopted, let us first very briefly consider, what the sacraments will not do for us; or what use of them is not profitable. Knowing this we shall better understand their true nature and design.

First. It is obvious, that receiving the sacraments will not profit us at all, nor do any good, except they are used in sincerity, with devout sensations, and religious motives. Very few Christians, if any, feel that degree of piety, that humble devotion to God, that ardour of gratitude and love, which his mercies merit, and his word requires. We all fall short of this, as of every perfection. No one need be discouraged, nor to absent himself from the Lord’s table, because he is not yet all that he desires to be. But those who come with indifference, or from worldly views, ought not to expect any spiritual benefit.

Secondly. Christians should not suppose that receiving a sacrament is a meritorious act. It is not an evidence of your goodness, but of your faith. It does not show that you are righteous; but that God is merciful, and that you trust in his mercy. This is a point not regarded as it ought to be; and especially by worldly people. They think, or they pretend to think, that we who come to the Lord's supper, claim to be better than other men; more holy and less wicked. If any Christians do claim this honour, it is from ignorance of themselves and of the gospel. We have not, or certainly we ought not to have, any such idea. We feel and know that we are sinful, unworthy creatures. Our desire is to obtain forgiveness and immortal life; and we believe that this salvation, this life immortal, is to be obtained through Jesus Christ, and in no other way. That he only is the Way, and the Truth, and the Life, God has revealed to us in his word; and he invites us, and all men, to come to him, in that way, and be saved. With thankful and humble hearts we accept this invitation. In receiving the sacraments, we acknowledge before the world, that we are sinners, justly condemned by God's holy laws. Our desire is to submit to his righteousness, and do his will, in hope that we shall be accepted through our faith in the Saviour's merits, and our trust in God's gracious promise. Perhaps you say, for many do say, that we Christians are no better than other men. Do we pretend to be better? Do we make any boast of moral goodness? Say if you please (God only is to be the judge; say) that unbelievers live as well as we live. We reply, that they ought to live better, very much better, than we, if they would live without a Saviour—if they trust in themselves and reject the gospel. Were we as good as you think yourselves, we, perhaps, should also trust in ourselves, and walk in our own ways. Knowing that we are wicked; desiring to be saved; believing in Jesus Christ, and being determined, through God's grace, to renounce our own righteousness and submit to his, we make a religious profession; and receive the sacraments. Let us then inquire, "What *are* the benefits, whereof we are partakers thereby?" What advantage is there in Christian communion? What good effect have the Christian ordinances, on those who receive them with a right faith and sincere devotion?

The benefits are many and great. The first I shall mention is *obedience to the Divine command*. Nothing can be more reasonable, or more obvious, than that they, who desire to be saved through Christ, should do the things which he commands. It would be very absurd, and totally unavailing, to employ a physician to heal our bodies, and not follow his prescriptions. In regard to the Physician of our souls, the absurdity and the folly would be still greater. Our spiritual health is infinitely more important; and our spiritual Physician is infinitely more wise and infallible. He perfectly knows what we need; his means are adapted to the end; and he is altogether able to make them effectual. His ordinances are appointed in perfect wisdom, with a gracious view to our benefit. He commands us to receive and to use them. Are we wiser than God? Can

we pretend to receive Christ as our King, while we refuse to obey his precepts? This, then, is one good and weighty reason for the use of ordinances: we obey God; we submit to his authority.

I observe, as a second reason, that the sacraments are *memorials of God's mercy and love*. They represent what Christ has done, and what we may hope for. They are, particularly, seals of God's covenant with his chosen people; they are sanctified tokens that we appertain to God's household; that we are members of Christ's mystical body, his church; that he died and rose again, not only for all men generally, but for us in particular. Baptism assures the faithful penitent that his sins are blotted out by the sprinkling of Christ's blood; that he is taken from the world into God's spiritual kingdom; that he is made the child of God, by adoption and grace, and is a joint heir with Christ of an everlasting inheritance. The bread and wine in the other sacrament, symbolize the offering which was made for our sins: they assure the faithful receiver, that, as natural food strengthens our body and continues life; so the offering, which Christ made on the cross, shall be as spiritual sustenance to our immortal souls; that we shall live by him. And is not this too a great privilege, a very great benefit? What can be more comforting than such memorials of God's mercy? What is more likely to strengthen our hope and make us thankful? After receiving such pledges of the Saviour's love, why should we not go on our way rejoicing? "What should allay our lively hope, or damp our flaming love?"

A third benefit in receiving the sacraments, which we have in part anticipated, is, that we hereby declare ourselves upon the Lord's side; *we make a publick profession of our faith* in Christ, and our trust in the word and promises of God. It is a publick testimony that we have chosen the Lord to serve him; that we receive the doctrines of the gospel, and are not ashamed to confess the faith of Christ crucified, to take his cross and be his disciples. In receiving the sacraments, we declare that salvation is of God only, and from his free grace. And we are taught, as in other cases, so especially in this, that according to our faith it will be done unto us. This is not only profitable, but "*generally necessary* to salvation." Our Saviour makes it essential that we are not ashamed of his cross; that we voluntarily confess him before men. St. Paul says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." All the righteousness we can boast of, or pretend to claim, is from our cordial sincere faith in Christ, who alone can merit for man; but that we may do the will of God, and work out our salvation, he requires that we witness this good confession, and declare before the world, the wonders that he doth for the children of men.

4. And this will lead our thoughts to another, and very great "*benefit whereof we are partakers thereby*." The sacraments are means of grace, and they are among the most essential and efficacious means, by which we are edified and strengthened in spirit to hope in God, and to do his will. It is the doctrine of the gospel, and true as the foundation on which it stands, that we are not able of ourselves to

help ourselves ; that our sufficiency is of God. Except our natures are renewed by the sanctifying influence of the divine Spirit, our faith would be cold, unfruitful, and dead. Certainly our help is in God only : and how is that help to be obtained ? By those means most evidently which God has himself appointed. Prayer stands among the first : but it may be doubted whether even prayer, even this holy exercise, by which the believer's soul has daily communion with God, is so efficacious, is so powerful in building us up in the faith and fear of God, as frequent and devout communing in the Lord's supper. By it, as St. Paul observes, "we do show forth the Lord's death till he come." We repeat, as it were, the sacrifice, by which we are saved. By the eye of faith, we see that mangled body, that streaming blood, which was sufficient to reconcile the world to God. We seem at once to hear the groans on Calvary, and a voice from heaven, "This is my beloved Son, in whom I am well pleased." We have before our eyes, and rendered visible, that infinite expiation, by which the just vengeance of heaven was diverted from a whole race of sinful mortals ; by which we are permitted to draw nigh to God, in full assurance of faith ; by which a way is opened through the vail, and sanctified for us to the holiest place—to the third heaven. Nothing can we conceive of which so strengthens that faith, by which the just live. It is bodily food so sanctified as to feed the soul. "The cup of blessing," says an apostle, "which we bless, is it not the communion of the blood of Christ ? the bread which we break, is it not the communion of the body of Christ ?" Yes, says Christ himself : "This is my body, which is given for you ; this is my blood, which is shed for you. Do this in remembrance of me." "My body is meat indeed ; my blood is drink indeed." Is not this, then, a very great benefit ? It is the means by which we most surely obtain what we spiritually most need, Divine grace ; the strengthening of our faith ; the exaltation of our hope ; the sanctification of our heart.

5. But these benefits are not all. We might show, did the time admit, how very much the ordinances of Christ, and especially this, his holy communion, excite in our hearts charity and Christian affection, and engage us more diligently in acts and works of kindness and love. When we see, what we are so affectingly in this sacrament brought to see, how God loved us, it would seem scarce possible that we should not love one another. Can we, without great inconsistency, feel enmity towards any one, for whom such a Saviour died ? And how great is the benefit ; how profitable to our souls. How necessary to our immortal glory is the benefit of being made more perfect in love !

6. We might also add much on the great advantages of decision in our religious character and profession. There is great danger in "halting between the two opinions," whether we will be disciples of the Saviour, or continue still in the world. It is lingering on the tempter's ground, and hearkening to his insinuations. But when we have chosen our part ; when we have made a profession ; one very important and necessary step is taken : our religious state is then decided ;

our face is turned towards the spiritual Canaan. The solemnity of the ordinances; the prayer we unite in; the mercies exhibited; the serious and repeated dedication of ourselves to the Lord who bought us; the oath of God which we take upon us; a regard to our own character, to the honour of God, to the credit of our profession;—all these tend to confirm and strengthen us in the resolution to be steadfast in the faith, and to live as Christians.

Well, then, Christian friends, may you “draw near with faith, and take this holy sacrament to your comfort.” You hear what answer may be given to the solemn interrogation in the text; you see *to what purpose are the multitude of our sacrifices*; what good we may expect from the use of religious ordinances. If we use them with hearts indifferent, or from worldly motives, they are to no good “purpose;” we shall not be profited. But, if with sincerity and humble faith we partake of these mercies, the benefits are many and great. In doing it we conform to God’s word, and show the obedience of children to the best of parents. In doing it we receive the sacred memorials of the Redeemer’s merit; the most endearing tokens of God’s love to our souls. In doing it we make publick profession of our faith, and declare before the world that we are the Saviour’s disciples. In receiving the sacraments we use the most certain and powerful means of preserving our spiritual life, and growing in grace. We take the most sure method to increase our charity, and to become perfect in Christian love; and in doing it we become decided in our religious character, and declare ourselves upon the Lord’s side.

Surely, brethren, “the benefits *are* great, if, with a true penitent heart, and lively faith, we receive this holy sacrament.” With such *penitence*, and such *faith*, let us draw near, and take it to *our* comfort. And may God, even our own God, pardon our sins, and give us his blessing; and to him be rendered eternal praise.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

THE remarks which I made in the Gospel Advocate for October last, on a paragraph which appeared in the Roman Catholick Miscellany, published at Charleston, South Carolina, have been replied to in that paper of the 20th November.

It will be impossible for me to follow the writer in his excursive speculations on profane history, nor can I spare the time, or the Gospel Advocate its columns, to examine all the causes of the wars and disputes between the emperor of Germany, the king of England, the king of Navarre, &c. and “God’s vicar upon earth.” I stated a single fact, and proved it by reference to undoubted historical records. I stated, that the popes have claimed the right of absolving the people from their oaths of allegiance; and I showed, in the very words of the pope’s bulls, that they did exercise this power. The writer ad-



mits the fact, but says, "there might be a special ground for their [the popes'] power of absolving from oaths of allegiance, and still no ground for their absolving from other oaths; there might also be special grounds upon which they had this power with respect to some nations, which did not extend to others." Now, if the exercise of this power depends solely upon the opinion of the pope, what security is there, that he may not, in some moment of wrath, or to attain some secular end, as he is a sovereign prince, attempt to exercise it in the United States? No, says the Roman Catholick writer, he cannot. But why? Because the pope never made "a contract with our people or government." In other words, as we are a nation of protestants, and owe no obedience to the pope, he "has no right, directly or indirectly, to interfere with our concerns." Aye, but if we were Roman Catholicks, what then? Would there not then be a contract? And I would ask, whether the pope would not then consider that he had the right to interfere, as he did in the nations of Europe, which acknowledged his supremacy? The writer says, "perhaps in each of the cases," which I stated, "we could find some special ground of justification for the *interference*." No. It is impossible. No protestant will, or can, believe it. To dissolve the political relationship subsisting between a government and the people, is a political act, and the pope of Rome, who, it must always be remembered, is a sovereign prince, has no more right to interfere in the political concerns of another nation, than his bishops have to go into a protestant church in Philadelphia, and dictate the forms of worship.

The writer further says, "Hence, supposing all the facts proved," and he attempts to justify, not to refute them, "that some popes claimed a right to dispense the subjects of some monarchs from the observance of their oath of allegiance. This conclusion is amply proved. But it does not thence follow, that it is believed by Catholicks that the pope can dispense with the obligation of oaths generally." I did not say so. My remarks and proofs were confined solely to oaths of allegiance. But, perhaps, I should not be wrong if I were to say that, if the pope, a foreign prince, an alien to every nation but his own, can, by virtue of an authority appertaining, or supposed to appertain to his office, absolve whole nations from their oaths of allegiance to their own government, he may claim the right of "dispensing with the obligation of oaths generally." But we are not left to mere inference. The pope *has* claimed and exercised the right of absolving persons from their private *contracts* with each other. And it will not be denied, that this stretch of power over the consciences, judgment, and welfare of individuals, is subversive of all order, faith, morality, and honesty, in any community where it is permitted to be practised. In the paragraph which led to my remarks, there is this expression: "the people in the south are really under the impression, that Catholicks believe the pope can dispense with the obligation of oaths, *contracts, and agreements*." Now we can show that the pope did claim the power of "dispensing with the obligation of contracts." In the bull of Pope Paul III. against Henry VIII., he says that he requires

all other persons to have no dealings with him or them, [the king and his accomplices,] neither by trading, nor any other way, under the pain of excommunication, *the annulling their contracts*, and the exposing goods so traded in, to all that should catch them. He declares all other princes *absolved from any confederacies made, or to be made with him.*"\* These are certainly other obligations beside those of "allegiance."

Again. The writer says, "suppose we allow his facts to be true in the sense which he wishes to have conveyed by them, what do these facts prove? They prove that Gregory VII., Innocent III., Innocent IV., Clement VI., Pius V., and Sixtus V., did absolve the subjects of certain princes from their allegiance. Here then, we have only the acts of six popes, and by those acts no Catholic is bound."

Whether Roman Catholics are, at this day, and in this country, bound to believe in the right claimed by these popes, I will not take upon me to determine. They know best. But that Roman Catholics have thought themselves bound to believe it, and did actually believe it, I will now proceed to prove. In the fourth great council of Lateran, which is acknowledged to be a general council by the church of Rome, the third canon establishes, in the most express terms, the pope's power of deposing princes, and absolving subjects from their allegiance. The members of this council must, therefore, have believed that the pope possessed this power, and must have thought themselves bound by the exercise of that power. This power, however, was not acknowledged by all the Roman Catholics of that day. The clergy of France, particularly, denied it. In the official "Declaration of the Gallican clergy, concerning the ecclesiastical power in the year 1682," the first and third sections contain these declarations: I. "Therefore kings and princes are not subject, in temporals, to any ecclesiastical power, by the ordinance of God; neither can they, by authority of the keys of the church, *directly or indirectly be deposed, or their subjects absolved from their faith and obedience, and oath of allegiance*, which they have taken: and this is to be firmly retained, as necessary to the publick peace," &c.—III. "Hence the use of apostolical power is to be moderated by the canons,"† &c. We must infer from this document that, although the French clergy denied the pope this power, yet the Roman Catholics of other nations believed he possessed it; for, otherwise, an official declaration on the subject was unnecessary. No succeeding pope, or general council, has, so far as my knowledge extends, declared publicly and officially, that no such power does of right appertain to the popedom, or court of Rome. Has any pope, or general council, expressed their abhorrence of the following papal aphorism, as we find it recorded by Gratian: "*Qui secundum plenitudinem potestatis, de jure possumus supra jus dispensare:*" "We, who, according to the plenitude of our power,

\* Burnet's Reformation, vol. i. p. 246. Fol. Lond. 1681.

† Leslie's Works, vol. i. p. 565. Fol. Lond. 1721, where the declaration at length, both in Latin and English, will be found.

have a right to dispense above law or right?"\* If the church and court of Rome have expressed their abhorrence of such doctrine; or if they have decided that the pope did not possess the power of dispensing with oaths, it would be gratifying to protestants to see the official declaration.

But further. The famous League of the Roman Catholics against Henry IV., king of France, a *protestant*, was carried on for several years, and was promoted by all the power and influence of the pope and court of Rome. "The Roman Catholics who had joined the king, formed a conspiracy against him, upon his delay to turn Roman Catholic; and the princes of the blood told him plainly to his face, that if he did not perform his promise, and turn Roman Catholic, they would desert him, and join the League."† During the struggle, the following popes were in office, viz. Gregory XIII., Sixtus V., Urban VII., Gregory XIV., Innocent IX., and Clement VIII., who not only supported the rebellion with money, troops, and anathemas, but set up the cardinal of Bourbon as king, because Henry, the lawful heir, was a *protestant*‡. During the rebellion, a book was published by the Roman Catholics with this title: "De justa abdicatione Henrici III.;" and Cajetan, the cardinal legate, in his declaration to the leaguers, says, that "to acknowledge a heretick [*protestant*] for their king, is the dream of a madman, which proceeds from nothing else but heretical contagion."§ The historian further informs us that, "a great and solemn procession was made by order from the cardinal legate, to implore God's assistance, [for the success of the Roman Catholics against the *protestant* king,] in which the prelates, priests, and monks of the several religious orders, walked in their accustomed habits; but besides them, armed openly with corslets, guns, swords, partisans, and all kinds of arms, offensive and defensive, making at once a double show, both of devotion, and constancy of heart to defend themselves: which ceremony, though to many it seemed undecent and ridiculous, yet was of great use to augment and confirm the courage of the common people."|| The pope, at length, carried his point, and compelled the king to turn Roman Catholic.

Again. In the year 1615, Cardinal Perron in the assembly of the three estates of France, and in the name of the first estate, that is of the clergy, did re-assert the power of the pope to depose kings; and, subsequently, Father Juvency, a French Jesuit, published at Rome, a book in defence of the deposing power of the pope.¶

I trust these facts will be sufficient to prove that, Roman Catholics have felt themselves bound to believe in the pope's power of dispensing with the obligation of oaths.

To avert from the church of Rome, the indignation which every honest man must feel on this subject, the writer assures us, that "it

\* P. Inn. III. Decret. Greg. lib. 3. tit. 8. c. 4. apud Barrow's works, i. p. 696.

† D'Avila's Hist. of the civil wars of France, pp. 555, 601, 602, 605, 611, 612, English translation. Savoy, 1678.

‡ Ibid. lib. xii. p. 493. § Ibid. lib. xiii. p. 579. || Ibid. lib. xi. p. 459.

¶ Leslie's works, i. p. 491.

is no article of the Roman Catholick faith that the pope is infallible." The infallibility of the pope may not be an *article of faith*, although the church of Rome may believe it to be matter of fact. If I mistake not, the Roman Catholicks themselves are not agreed, where the infallibility rests; whether in the pope, according to Cardinal Bellarmine and others; or, in a general council as asserted by Stapleton, and the French clergy, or in the whole body of the church, with the pope at its head, as stated by others. I confess myself to be greatly puzzled upon this subject. I cannot bring my mind to conceive, how any number of *fallibles* can make one *infallible*. I think the pope stands the best chance for infallibility, as he, alone, it is said, is the successor of St. Peter, and "God's vicar upon earth." But even Peter erred, and denied his Master. Bellarmine, however, assures us, for our consolation, that if the apostle erred, the pope cannot, for he says, this absurdity would follow: "*Si autem papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur ecclesia credere vitia esse bona, et virtutes malas, nisi vellet contra conscientiam peccare;*"\* and more could not be said of the Redeemer.

The writer has attempted to draw an analogy between the dispensing power exercised by the popes, and the American colonies dissolving their allegiance to Great Britain. But to prove the cases analogous, he must show, that the great body of the American people, the original source of supreme authority, had *not* an inherent right to establish a form of government *for themselves*; and that the pope of Rome *had* a right to interfere in the political concerns of other nations than his own, and to dissolve the allegiance of the people even contrary to their own will! I trust, we shall never acknowledge such an analogy in the United States.

The writer, in his concluding paragraph, says, that the pope "has no right, directly or indirectly, to interfere in our concerns, and did he attempt it, every human being would smile at his folly, and every Roman Catholick in the States would feel it to be his duty before God, by the laws of nature, by the rights of nations, by his solemn oath, and by the principles of his religion, to take up arms to defend his country against the unjust and wicked aggressions of the pope, with as much alacrity as against the aggressions of any other unprincipled invader." This is as it should be. This is what the United States expects of all her citizens. And if I am not misinformed, there are symptoms, in more of our cities than one, of the Roman Catholicks preferring the rights and liberty of conscience, to the trammels of popery; and the rescripts of the court of Rome. But there are still some things which I cannot reconcile. I cannot serve two masters.† If I owe allegiance to the pope, who is a sovereign prince, I cannot, at the same time, own allegiance to the United States.

The Roman pontifical states, that, when the pope is crowned, the triple crown is put upon his head with these words: "*Accipe thyram tribus coronis ornatum: Et scias te esse patrem principum et*

\* De Rom. Pont. l. 4 c. 5.

† Matt. vi. 24.

regum, rectorem orbis, in terra vicarium Salvatoris nostri Jesu Christi." Receive this diadem adorned with three crowns: and know yourself to be father of princes and kings, *governour of the world*, and vicar upon earth of our Saviour Jesus Christ.\* Under this appointment, we find Pope Pius V. asserting that "he *was constituted prince over all nations, and all kingdoms, that he might pluck up, destroy, dissipate, ruinate, plant, and build.*"† And we have seen above, that Popes Innocent and Gregory have said, "*We, who, according to the plenitude of our power, have a right to dispense above law or right.*" But how all this agrees with the word of God, I am at a loss to discover: "*For the kingdom is JEHOVAH's, and he is the Governour among the nations.*"‡ If the pope of Rome be, really, the *governour of the world*, then the rulers of every nation should be subject to his will. If he be a good man, so much the better for the people, as he will be obeyed with the greater pleasure; but if he be wicked, he must, according to a papal canon, still be obeyed: "Let a pope be so bad, as by his negligence and maleadministration to carry with him innumerable people to hell, yet no mortal man whatever must presume here to reprove his faults; because, he being to judge all men, is himself to be judged of no man, except he be caught swerving from the faith."§ And why? Because the council of Lateran has said to the pope, "*All power is given to thee in heaven and in earth!!!*"|| Therefore, no one must presume to examine into the conduct of the popes. Whatever they do must be right. The Roman Catholick bishops, at their consecration, take the oath which I published at length in my former number, in which are the following passages: "The rights, honours, privileges, and authority of the holy Roman church, of our lord the pope, and his aforesaid successors, I will endeavour to *preserve, defend, increase, and advance.* I will not be in any council, action, or treaty, in which shall be plotted against our said lord, and the said Roman church, any thing to the hurt or prejudice of their persons, right, honour, state, or power; and if I shall know any such thing be treated or agitated by any whatsoever, I will hinder it to my power.— *Hereticks, schismatics, and rebels to our said lord or his aforesaid successors, I will to my power persecute and oppose.*"¶ Protestants are called *hereticks and schismatics*, therefore, protestants are to be *persecuted and opposed*. And such has been the fact wherever the power could be exercised.

We must now inquire, how the Roman Catholick bishops explain their obedience to the pope. Dr. Milner, a popish bishop now living in England, must be our authority on this subject. In a charge delivered to his clergy, he says: "The [Roman] Catholick church in particular, that most illustrious and perfect of all societies, as being

\* Leslie's works, i. p. 491.

† Barrow's works, i. p. 540. Camd. Hist. Anno 1520.

‡ Psalm xxii. 28.

§ Si papa suæ, &c. Grat. dist. 40. cap. 6. apud Barrow's works, i. p. 566.

|| Concil. Lat. sub Leone x. Seas. 11. p. 133.

¶ Pontif. Rom. Antwerp. anno 1626. pp. 59, 86. apud Barrow's works, i. p. 553.

the work of infinite wisdom ; that society, *which like the ocean spreads its arms round the whole earth*, and which, unlike all human institutions, is neither to be dissolved by external violence, nor internal decay ; the church, I say, owes all her beauty and stability to the *exact discipline and subordination* which her divine Founder has established in her, and in which he has marshalled her, 'like an army drawn up in battle array.' Cant. vi. 9.\* As in a disciplined army the soldiers obey their officers, and these other officers of superiour rank, who themselves are subject to a commander in chief: so in the [Roman] *Catholick church extending, as it does, from the rising to the setting sun*, the faithful of all nations are guided by their pastors, who in their turns are submissive to the prelates, whilst the whole body is subordinate to one supreme pastor, *whose seat is the rallying point and centre of them all*. The Catholick, acknowledging in the church a living, speaking authority, as the guide of his faith, *must submit his private opinions to its decisions, otherwise he ceases to be a Catholick.*"†

Having seen what popery is, and what it requires, I shall now turn to the oath of naturalization, and see what is required by the United States. The person admitted to citizenship solemnly swears, *that he will support the constitution of the United States, and that he doth, absolutely and entirely, renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state, or sovereignty, whatever, and particularly, by name, the prince, potentate, state, or sovereignty, whereof he was before a citizen or subject.*"‡

It appears to me, but I may be mistaken, that the Romish bishops are subjects, owing and owning allegiance to the pope of Rome, because their oath of consecration contains this passage: "*Papatum Romanum et regalia sancti Petri adjutor eis meo ordine, contra omnem hominem.*" *I will help them* [the pope and his successors] to defend and keep the Roman papacy, *and the royalties of St. Peter, saving my order, against all men.*" It is worthy of remark, that in the oath extant in the Gregorian Decretals,§ there is not a word about the *royalties of St. Peter*. The original words were *regulas sanctorum patrum*, which have subsequently been changed into *regalia sancti Petri*, i. e. *The rules of the holy fathers*, into *The royalties of Saint Peter.*|| Now, according to my view of the case, no citizen of the United States can help the pope to defend his sovereignty, as a secular prince.

Here I shall close my remarks, and leave the subject with my readers, to reconcile these apparent conflicting duties and obligations, if they can.

ONE OF THE PEOPLE IN THE SOUTH.

\* \* Since writing the foregoing, another number of the Roman Catholick Miscellany has been received, in which the remarks on my

\* It is in ver. 10, of our translation, and is rendered "terrible as an army with banners."

† See Le Mesurier's sermons at the Bampton Lecture, 1807, pp. 148, 149.

‡ See Laws of the U. S.

§ Gregor. Decret. lib. 2. tit. 24. cap. 6.

|| See Barrow's works, i. p. 554.

last number are continued, and more are promised. The writer says : "Our friend in the south not having vouchsafed to give us a reference to the decree of Pope Boniface VIII., which, he says, is found in the canon law, we are not able to examine the topick as we would wish." Now this comes with an ill grace from a writer, who, in near eight columns of remarks, states a multitude of circumstances as matter of history, without giving, in a *single instance*, any reference to his authority. But he is in error, as it respects myself. If he will refer again to my last number, he will find that, at the end of the quotations, I say, "the above extracts are taken from Barrow's works, tom. i. p. 540—543. fol. ed. Lond. 1741." The writer will there find this quotation and reference : "Subesse Romano pontifici omni humanæ creaturæ declaramus, dicimus, definimus, et pronunciamus omnino esse de necessitate salutis. Extrav. com. lib. i. tit. 8. cap. i. We declare, say, define, pronounce it to be of necessity to salvation, for every human creature to be subject to the Roman pontiff."

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

YOUR correspondent Philo Medicus in recommending to physicians to set apart the proceeds of their Sunday's practice for the purposes of religious charities, appears to me to have overlooked some considerations, which bear upon the subject ; and which, to my mind, materially vary the question of duty. In the first place, to separate the income arising from the practice of one day in the week, would be attended with more inconvenience than your correspondent seems to suppose. The physician, among us, does not receive each day the earnings of that day ; nor does he (unfortunately for him) ever receive any thing near to the full amount to which his accounts would show him to be entitled. Deductions from the accustomed fee are often made in consequence of the inability of his patients ; and much that is charged is never collected. Hence to keep a separate account of the actual receipts of his Sunday practice would probably cause a physician more trouble than is now occasioned by all his accounts. This, however, is a consideration of minor importance. There are others in my view, of much greater consequence.

The necessity of attending the sick upon the Sabbath, is such as to place beyond all doubt the duty of the physician in regard to it. There needs, therefore, no peculiar appropriation of his fees to render sacred the labours of the day. It were a departure from duty, very far from being a meritorious act, if he should neglect his patients to attend publick worship. By the pious physician, this necessity is by no means regarded as a privilege. He looks upon it as one of the greatest evils to which the profession is liable ; and he makes his engagements to obviate it as far as the nature of things will permit. There are many cases of disease which do not require a daily attendance. These it is the custom of physicians generally, so far as my

acquaintance extends, to omit visiting on the Sabbath. This intention is in a great measure frustrated in regard to new cases of disease, because it is never in the power of a physician to determine that his attendance is not necessary, until he has made his visit. All new calls must therefore receive immediate attention; and their number is probably greater, on an average, on Sunday, than on any other day in the week.

It is not pretended that there is not the same reason for the physician's receiving a compensation from his patient for his attendance on this as well as on other days: and since the attendance costs him the same labour and fatigue, and even greater self-denial, and the deprivation of privileges which others enjoy, I see not why he is not equally entitled to this as a part of the fund which is to furnish support to his family. Philo Medicus apprehends that the expectation of a fee may sometimes operate as an inducement to a physician to give more time to his practice on the Sabbath than necessity may require; and that the appropriation of the fee to a charitable object will remove the temptation. This is a motive which I believe is much less present to the mind of the physician than is generally supposed. I do not mean to say that physicians are, more than other men, insensible to the value of property, or that some of them are not inordinately desirous of it. But this is connected only with the general feeling that the extension of their business advances their worldly interests. To the well-educated and well-principled physician, this consideration enters very little into the feelings attendant on his daily practice. To the man who feels that the life of a fellow being, the joy of his friends, the hope of a family, depends in a great measure upon his exertions, it is not in human nature that his mind should be occupied with the thought that two or three dollars may be added to his income by his labours. Still less do I believe that the Sunday practice of a pious physician can be influenced by such a consideration.

It may be observed that to the other professions and occupations, keeping the Sabbath involves no real sacrifice, corresponding to that which is proposed for physicians. The labour of the six days, in most instances, at least, yields as much as that of the seven probably would if the seventh day were not consecrated to higher purposes. To the lawyer, the merchant, &c. the business which cannot be transacted on the Sabbath is merely reserved for another day; it is not lost to him. Whereas the proposition is, that the physician shall voluntarily deprive himself of nearly one seventh part of the means by which his family is supported. I say *nearly* one seventh, because, notwithstanding the greater number of new calls on the Sabbath, I believe that physicians generally visit rather fewer patients on that day than on others.

Let it be remembered, too, that physicians are more exposed than other men, to charitable calls of a different kind. Medicine is peculiarly a charitable profession; in a sense and to a degree beyond that of any other. I speak not of the disposition of its members as individuals, but of the profession as a whole. Such is the state of society among us, (and no one, I trust, would wish it changed,) that a physi-



cian would suffer materially in his reputation, who should hesitate to render professional assistance because his patient is unable to recompense him. The whole body of the poor in this town with the exception of those actually in the alms-house, are supplied with medical attendance as freely as the rich, wholly by the gratuitous services of the profession. I have known many physicians whose practice was nearly half, and some much more than half, of this kind; entirely unrewarded by any pecuniary consideration; and it is something like this throughout the country.

Now, why should it be expected of us, in addition to all this, to devote so large a proportion of our income to charitable uses? The Mosaick law exacted but one tenth. But we are called upon to give a seventh part, and without reference to the portion that will remain for the sustenance of our families. Are physicians in general so rich as to enable them to support such an allowance from their income? I do not complain of the rewards of the profession. In this vicinity they are liberal; and are worthy of the estimation in which the character and services of physicians are held. But if a few physicians become rich, the number is very small, in comparison with those who acquire little more than a livelihood. And I believe it will readily be granted, that considering the fatigues, the privations, and the great responsibilities to which the members of the profession are subject, they are not, to say the least, more amply rewarded than other men.

It appears to me, therefore, that if the practice of a physician upon the Sabbath is voluntarily extended, beyond what the necessities of his patients require, it is a breach of duty, for which no appropriation of the fees, however excellent, can atone; and if his practice is thus limited by his duty, that the proceeds of it are as rightfully devoted to any of the purposes of lawful gain, as any other part of his income.

Physicians, as well as others, ought unquestionably to give of their substance, and to give freely to the various objects of benevolent and religious charities; and I trust that, as a class of men, they will not be found peculiarly deficient in a disposition to do this. But I conceive that the amount of their benefactions should be apportioned according to the extent of their income, and of the demands to which it is exposed, rather than to any contingency of manner in which it is obtained. St. Paul's directions to the Corinthian Christians was: "Let every one of you lay by him in store, *as God hath prospered him.*"\*  
MEDICUS.

---

FOR THE GOSPEL ADVOCATE.

AN EXTRACT FROM FABER ON THE PREDESTINARIAN CONTROVERSY.

"In all ages of the church, nothing has so much injured the cause of truth as an extravagant and bigoted adherence to system and party,

\* 1 Cor. xvi. 2.

combined with the pride of never giving up an opinion which has been once advanced. Prejudice in favour of any particular system blinds the eyes of the understanding; party spirit produces, at once, extreme rashness and determined pertinacity, and the stubborn pride of human nature has, afterwards, no inconsiderable share in perpetuating those controversies to which a love of system originally gave birth. What a man has once asserted, he is ashamed and unwilling to retract; he fears the laugh of the world and the reproaches of his own party, and he will often have recourse to the most disingenuous sophisms rather than honestly confess himself to have been mistaken. These sophisms, being very easily detected, are sometimes exposed with rather too much sarcastick triumph, whence, a certain irritation of mind is produced, which usually vents itself in seizing the earliest opportunity of making reprisals. The more severely each party is treated, the more it becomes wedded to its own peculiarities; and, instead of endeavouring to heal the breaches in the church, it strives to recede, as far as possible, from the ground occupied by its adversary."

*See below.*

---

FROM THE CHRISTIAN GUARDIAN.

#### NARRATIVE OF LITTLE EMILY.

(CONTINUED FROM PAGE 66.)

THE next morning I prepared myself for a walk to the cottage in the wood, which was the residence of my Emily, intending to have accompanied the little fair one back again, when she came, as I expected she would, for strawberries. At the usual time, therefore, I looked for her; but she came not. An hour or more passed away in expectation; but no little figure in black appeared tripping along the path-way. Mr. Graham began to be uneasy, and walked two or three times to the garden-gate to look for the dear child.

At length some one came out from the wood; we at first thought it was our Emily, but we presently could distinguish a woman in a gray cloak. She ascended the hill, and coming in at the garden-gate, told us, in reply to our eager questions, that she was the daughter of the poor woman in whose cottage Mrs. Norton (our Emily's mamma) had lodged; and that she now came to tell us, the poor lady had died early in the morning, leaving no directions what was to be done, excepting only a letter, which had been put into the post. "But we know not," added she, "what to do with poor little miss, who takes on so bitterly, that we fear she will do herself a mischief; and as she loves you, madam, and the gentleman here, my mother has made bold to send me for your advice."

On hearing of the poor lady's death, I burst into a flood of tears, and loudly lamented my negligence in not having once visited her;

but, after a few moments, I rose to follow the woman, requesting Mr. Graham to send a man-servant after me to the cottage, in case any assistance might be wanted.

As we approached the cottage, a neat old woman, on whose venerable countenance the tenderest feelings of sorrow were depicted, came forth to meet us, and to say how thankful she was for my kindness in coming down.

"Where, my good woman," I said, "is my little Emily?"

"O, madam," she answered, "it would have cut you to the heart had you seen her yesterday. She came in from your house about eleven o'clock, as blithe as a bird, and ran up to her mamma with the strawberries: but the poor lady had taken a change while little miss was away, and was even then dying. She could not take the strawberries which the sweet babe offered her; yet it was plain to see she was pleased and touched with the kind attentions of the dear little miss; for she prayed earnestly for her child, her lovely Emily, as she called her, and some of her words were these: 'O my God! I leave my child without anxiety; for her Redeemer is mighty, he will plead her cause with thee.'" (Prov. xxiii. 11.)

I could bear to hear no more of the old woman's discourse; but entering the cottage, passed through the lower apartment to a narrow staircase, which ascending quickly, with a beating heart I entered the chamber of death.

There, on a decent bed, lay the poor corpse, neatly laid out; but the figure was so death-like, so emaciated by long or sharp sickness, as to convey no idea to my mind of what the poor lady might have been when in health. By the side of the bed, on a little foot-stool, sat the lovely Emily; who, having removed the lifeless arm from the position in which it had been placed by those who had laid out the corpse, and resting her cheek upon the pale cold hand, (overcome with fatigue and sorrow,) had fallen into a deep sleep.

The apartment was meanly furnished, though it contained several little things which pointed it out as having been the residence of one who had fallen from a state of comparative affluence. But what affected me most was, the little basket of strawberries, for which the sweet daughter had a second time paid the price of a self-denying act rarely practised by children. She had procured those strawberries as a gratification for her dying parent; but it was a gratification which came too late to be enjoyed.

Having gazed for some minutes on this scene, I turned round to the old woman and her daughter, who had followed me up stairs.

I know not what my countenance expressed, but the old woman seeming to discover in it something of disapprobation, said softly, but earnestly, "Indeed, indeed, madam, we could not get little miss away; she would not leave her mother, but was ready to die with grief whenever we attempted to remove her."

"Then," I answered, "now must be the time to separate them;" and hearing my servant below, I called him up, and directed him gently to lift up the sweet child, and convey her with as soft a motion

as possible to our house. This was done as I wished. Into so sound a sleep had she fallen, that he raised her up without waking her, and carried her away; leaving me standing by the corpse.

Very affecting thoughts passed through my mind as we were removing the child from the remains of that tender parent, who had so carefully watched over her from early infancy.

"O poor corpse!" at length I said, "I remove your Emily—her tears will never again moisten your cold hand; but I will, God permitting, supply your place. Yes," I said, kissing the hand on which the sweet child's cheek had so lately rested, "I will be a mother to your Emily—but, O, I am not worthy to fill your place—I have hitherto lived as without God in the world.—The bible has not been my companion, as it was yours—I have lived a stranger to my Saviour; a lover of pleasure rather than a lover of God."

Speaking to this effect, I fell on my knees by the bed, and still holding the hand of the corpse, I prayed in a manner which I never had done before, not with the *lips*, but with the *heart*; my affections, I humbly trust, being under the influence of that Holy Spirit who helpeth our infirmities.

The import of my prayer was, that, if it should please God to place the little Emily under our care, he would give us grace in every respect to supply to her the place of her departed parents, and to carry on that Christian education which her mother had so piously and successfully commenced. I prayed also for myself and my husband, that when the time of our departure should come, we might be enabled to trust our cause to the Almighty, and say of ourselves, as the departed lady had said of her child, "Our Redeemer is mighty, he will plead our cause with thee."

On my arrival at home, I inquired eagerly after Emily. She was awake, and was sitting on Mr. Graham's knee, who was endeavouring to comfort her. She received me with sweet affection, and asked me if she might not go back and sit by her mamma till she was laid in the grave. I endeavoured to persuade her not to think of such a thing.

"It would make me happy," said she. "O dear Mrs. Graham, let me go once again!—let me kiss my mamma's hand only once more!"

I did not know what to say, or how to talk with her on the subject; but I rather put her off, for the present, than absolutely refused her request.

I took her in my arms, and held her to my heart, and spoke to her of dolls and playthings, which I would send for her from London. But in the midst of all this, to which she seemed to have listened from politeness rather than interest, she said, "O ma'am, talk to me of mamma! Where is my mamma now? Is she with papa and my little sister? and are they all with my Saviour? Are they clothed in his righteousness? Is my mamma very fair now? is there no spot or stain of sin about her? Please, ma'am, to talk to me about these things."

How could I talk to her about what I did not understand? I was not acquainted with religious subjects: I feared, even before this child, to show my ignorance; so I said, "My dear, my heart is so heavy and sad, that I cannot talk."

"Please then to read the bible, dear ma'am; read about our Saviour;" she answered. "I think that will comfort me; the bible tells about heaven."

"I will, my dear child," I said, "I will read the bible, and Mr. Graham will read it also, if you will but stay with us, and not want to go away: and we will serve God together; and, with God's help, we will prepare ourselves for that time when we shall all go to be united with your dear parents in the house of our Saviour above."

She seemed pleased with this, and said, "Shall I never leave you, ma'am?"

"No, never, never, my sweet child," I said, "so long as God will allow us to dwell together."

"Will you love me, ma'am?" she replied; "please to love me."

"Love you! I have always loved you," I answered, "and now I shall be your mamma."

"Mamma!" she said; "no, not my mamma—you shall not be my mamma—my mamma is dead; but you shall be my aunt, my own aunt, my darling aunt, and I will never leave you."

In saying this she clasped her arms closely round my neck, and broke out afresh into tears.

Shortly after the funeral we quitted that part of the country and proceeded to Wales. Here Mr. G. and I employed ourselves diligently in the education of this orphan child, whom her relations allowed us to adopt for our own.

My mornings were devoted to her instruction, and our evenings to reading. The events of the last summer had given a serious turn to our thoughts; and that love for the bible which our little adopted daughter brought with her into our family, led us to read it more frequently than in former days, partly for the purpose of satisfying her, and partly with a desire of increasing our own acquaintance with it. We now also began to take delight in other religious books; while our attendance on the outward observances of religion became less a mere matter of form than it once had been. Yet I mean not to boast; since all this time, I may truly say, that my growth in grace was exceeding slow, my backslidings very many, and my love of the world continually interfering with my religious duties.

Eight years thus passed away since Emily entered our family—eight years of uncommon happiness, perhaps of more happiness than was consistent with our spiritual good; and our dear Emily had now attained her fifteenth year, growing up, under the blessing of God, an exceeding lovely young woman. Never did I see, in any young person, vivacity so tempered with an abiding fear of God, or natural and acquired endowments so sweetly shaded by Christian humility. Though she described herself to be (and that truly) a miserable sinner, in whom, naturally, dwelt no good thing; yet her conversation

and deportment displayed so much of the beauty of holiness, that we could not but feel assured, that her bosom was indeed become the abode of that Holy Spirit, *from whom all holy desires, all good counsels, and all just works do proceed.*

At the age of fifteen, her mind seemed to take even a still more serious turn. She became also at this period more anxious for my spiritual welfare, and that of Mr. Graham. At the same time, her health beginning visibly to decline, she expressed her decided opinion, that she should shortly leave this present evil world, and enter into everlasting rest.

Whenever she spoke on this subject, it affected me greatly; though I could not bring my mind to think it possible that I should be so soon deprived of my darling. The probability, however, of such an event, became gradually more apparent. The insidious disease, which had unexpectedly assailed her, continued to gain ground; yet so slowly, that for a year and a half we were deluded with the hope of her recovery. At length, all hope was removed, and we were brought suddenly to see that we must speedily make up our minds to part with our lovely child. This proved a grievous trial to my faith.

Mr. G. behaved more like a Christian than I did: he submitted more patiently to the will of God, and was sooner enabled to say, "My God, not my will, but thine, be done." But I will pass rapidly over this part of my history.

The growth in grace of our dear child was especially apparent to every eye during the last weeks of her life. A few hours before she was seized with the last mortal pangs, she, in the most solemn and affecting manner, thanked Mr. Graham and myself for all our kindness, expressing her affection for us as for very dear parents; and assuring us, that her feelings at that moment were not stronger for her natural parents, than for us, her adopted father and mother. She then proceeded to exhort us, in a manner which I hope will never be forgotten, to a serious concern for our immortal souls. She pressed upon us the important doctrine of our natural depravity, and consequent utter incapacity of helping ourselves. She next spoke of the Saviour; and on this subject all her accustomed warmth of feeling, with all her usual vivacity of thought, were called forth in praise of Him, who is altogether lovely, and the fairest among ten thousand. She entreated us to hold fast the profession of our faith without wavering; reminding us how little the world could give, in comparison of that happiness which is laid up for the faithful: after which she proceeded, in a manner inexpressibly affecting, to point out the pleasure which she conceived to await us on our reunion in the presence of our adorable Redeemer. Here, however, her feelings overcame her dying frame, and her lovely face sunk upon my bosom, as I sat supporting her in my arms. But the subject becomes too affecting.—O my Emily! my Emily! child of my tenderest affection! beloved of thy Saviour! thou art removed to a happier world; while I am left bereaved of the delight of mine eyes, and the idol of my affections!—

**RELIGIOUS INTELLIGENCE.**

UNDER this head, it was our original intention to give our readers a summary of domestick and foreign events, to the extent of six or eight pages; but we soon found ourselves overwhelmed with a variety of information interesting to every Christian reader, and which it was difficult to select from or abridge, and impossible to give at large. We therefore were obliged to abandon, in some degree, the thought of giving foreign intelligence. We felt the less regret, however, on this account, because the *Christian Observer* contains so excellent a summary, and is, we presume, accessible to the great body of our readers. We have lately, however, made arrangements for being regularly supplied from London with the "*Missionary Register*, containing the principal transactions of the various institutions for propagating the gospel;" and this work, together with the *Church Record*, published at Philadelphia, and the *Journals of Conventions*, will furnish us with all that we can find room to insert in our small number of pages. We earnestly hope, that we shall be furnished as early as possible with journals by the secretaries of the several conventions, and we respectfully solicit from our Right Reverend Fathers, the Bishops, that they will be pleased to direct the early communication to us of all the proceedings within their respective dioceses.

**FOREIGN.**

In December last we received the report of the venerable Society for propagating the Gospel in Foreign Parts, for 1821, read at their anniversary meeting in February, 1822. To this society, as far as human agency extends, the Protestant Episcopal Church in the United States is principally indebted, as to its nursing mother, for its existence and nourishment. It is proper, therefore, that we should assign to her proceedings the first place on our pages.

The society has 115 different stations in the American colonies and four in Africa, viz: in Newfoundland, 18; Nova Scotia, 34; New Brunswick, 19; Cape Breton, 2; Prince Edward's Island, 2; Upper Canada, 21; and Lower Canada, 19.—In Africa, 4.—In the American colonies, there are 89 missionaries, 73 schoolmasters, 6 national schoolmasters, and 3 catechists. On the coast of Africa there is one missionary at Cape Town. The other three stations are vacant.

**NEWFOUNDLAND.** This island forms a part of the diocese of Nova Scotia, but its geographical situation depriving it of the advantages resulting from an active and vigilant superintendence of ecclesiastical authority, the bishop, at the recommendation of the society, has appointed the Rev. Mr. Leigh as his commissary. There are 5 missionaries and 13 schoolmasters employed; the former are allowed a salary each of 200*l.* sterling per annum; the latter of 10*l.*, 15*l.*, or 20*l.* These schoolmasters or catechists are under the direction of the missionary in whose district they severally reside, being required to make a report to him of the state of their school, before they can draw for their yearly stipend. Each catechist or schoolmaster is required to assemble the inhabitants of the place where he resides, on

Sunday, and read the service and a sermon from books provided by the society or by the missionary. For this purpose, each missionary is furnished with a few volumes of sermons to lend to the catechists or schoolmasters. The latter are required to keep a regular Sunday school for the gratuitous instruction of the poor, while the missionaries themselves are required to visit the several stations within their districts as often as circumstances will permit.

NOVA SCOTIA. The bishop has, for several years, resided in England on account of his health, which had been so much impaired that the severity of the climate of Nova Scotia could not fail to produce a recurrence of all the most fatal symptoms of his disorder. In consequence of his absence, the candidates for orders have been obliged to go either to England or to the bishop of Quebec. No confirmations have been administered, and the Church has, in general, suffered very great inconvenience and detriment from the want of Episcopal superintendence. The Rev. Dr. Inglis, rector of St. Paul's church, Halifax, is, however, the ecclesiastical commissary of the diocese, and by his indefatigable labours compensates, as far as possible, for the absence of the bishop. There are, in this province, 26 missionaries, 36 schoolmasters, 3 national school instructors, and 2 catechists. Dr. Inglis receives 400*l.* (\$1777,77) from the society in addition to what he receives from his parish. Mr. Twining, his assistant, receives 100*l.* The Rev. Mr. Burnyeat, visiting missionary, 300*l.* The other missionaries the usual amount of 200*l.* The male instructor of the national school at Halifax receives 150*l.* per annum, and the female instructor 50*l.*; the schoolmasters and catechists, from 10*l.* to 15*l.*

With regard to the national school, occur the following remarks, which we are sure will interest our readers :

"The expectations which had been formed of Mr. Gore's capability to conduct the national school at Halifax, have been fully realized : upon the resignation of Mr. West, and the establishment of a school upon similar principles, under the direction of Roman Catholics, a considerable diminution had taken place in the number of scholars ; but, when it was seen that the present master was fully equal to the arduous task he had undertaken, the parents readily availed themselves of the advantages the institution offered, and it has become equally popular and flourishing, as in the days of its first establishment. It may be said, indeed, that it now offers advantages which are seldom, if ever, found in similar foundations in England. The rich, as well as the poor, eagerly avail themselves of its means of education. The instruction embraces a wider scope than is the practice in England. The higher branches of arithmetick, and the practical branches of mathematicks, grammar, and geography, are taught by the present master, without which extension of its advantages, it would lose much of its respectability. The expenses of the buildings have exceeded 2000*l.* ; and the unavoidable outgoings which attend the conduct of the school amounts to 200*l.* per year, independently of the salaries which have been paid by the society. Since its establishment, eight hundred and eighty-one children have been received into the school, of whom five hundred and five have attended the church ; one hundred and fifty-seven the catholick chapel ; one



hundred and fourteen the presbyterian meeting-houses ; one hundred and seventy-five the methodists ; and thirty the baptists. More than one hundred children have, within the last year, received rewards for regular attendance at schools and public worship.

“Thirty-three schoolmasters and seven schoolmistresses have been instructed in the system, and are now teaching in various parts of the diocese, and the whole system is evidently gaining ground in the public estimation.”

This system of education the society are endeavouring to extend throughout the diocese. They “have endeavoured,” they observe, “to meet the wants of the growing population, by encouraging the establishment of schools in every part of the country, where the state of the population would admit of the children collecting together in sufficient numbers for such a purpose ; a measure which they have every reason to believe will be productive of most essential benefit to the country, more especially since the introduction of the national system of education has increased the means, and given greater facility to the general instruction of the people.”

Upon the representation of Dr. Inglis, grants of money have been promised in aid of the erection of churches, in eight towns. Three missionaries were added during the year 1821, and four were added in 1822. The following interesting anecdote occurs in the report of the Rev. Gilbert Wiggins, missionary at Rawdon. It affords another example of the advantage of a liturgy. Upon his return from Quebeck, whither he had proceeded to obtain holy orders, he traversed that tract of country which lies between the river St. Lawrence and St. John's, New Brunswick. “On reaching the river De Verd, about nine miles from the St. Lawrence, he found a small settlement of eight or nine families, consisting of disbanded soldiers, who had received from the provisional government grants of the lands they occupied, and had been encouraged to cultivate them by an allowance of provisions to assist them at the commencement of their labours. Upon inquiry, he found, with much concern, that there was only one person among them who could read ; this was a female. He immediately went to see her, and was highly pleased to discover in her not only a sound understanding, but apparently a mind piously disposed. She informed him that she took as much pains as the little time she could afford would allow (for they were extremely poor, and she was obliged to work very hard with her husband on the farm,) in educating her children, and instilling into their minds principles of religion. She professed a firm attachment to the Church of England. Her library consisted of a bible and prayer-book. As he could not but deplore the wretched state of those families ignorant of religion, and with nothing to distinguish the holy Sabbath of the Lord from any other day, he requested this poor woman to assemble as many of her neighbours as would attend at her tent on Sundays, to read to them the holy scriptures, and to offer up some of the prayers in the liturgy. He also gave her a volume of sermons, and asked her to read one of them at the same time. She seemed much pleased with the proposal, which was most acceptable to many others in the settlement. He conceives that this simple mode of instruction, where no other way

could be provided for their spiritual improvement, might, through the blessing of God, be productive of good effect, and the means of leading some of those ignorant beings to the knowledge of Divine truth, and that the Father of mercies might, even by the instrumentality of this solitary individual, raise up children to himself in the wilderness."

**NEW BRUNSWICK.** The Rev. Robert Willis, missionary at St. John's, is the ecclesiastical commissary of this province. There are 16 missionaries, 19 schoolmasters, 2 instructors on the national system. The mission in general appears to be prosperous.

**THE CANADAS.** The bishop of Quebec, during the preceding year, completed his visitation, and held a confirmation at every place in which a missionary was established. He was much gratified at the pleasing appearance of many churches begun, and some handsomely finished. Two Lutheran missionaries received Episcopal ordination, and many of the Lutheran laity received confirmation. The number of missionaries in Upper Canada are 19, in Lower Canada 20. There is one catechist and one schoolmaster in Upper Canada, while in Lower Canada there appears to be only one school, which is on the national system. The state of religion in Upper Canada seems to be improving. The Rev. G. O. Stewart, missionary at Kingston, writes, "that in consequence of the great increase of the inhabitants, it is in contemplation to build a new church before the termination of the year, the present building not being sufficiently large to accommodate the congregation. Several churches are now building in the province, which, with the late increase of missionaries, gives an animating aspect to the exertions of the society."

Mr. Norton, at Niagara, has finished the translation of St. Matthew, and proposes to continue his labours till the Indians are furnished with all the gospels in their native language.

Mr. Weagant, missionary at Williamsburgh, reports, that when he was first appointed to that mission in 1811, there were no members of the Church of England. Since that period, the Bishop has held three confirmations, at the first, 8 were confirmed; at the second, 48; at the third, 53.

We have already mentioned the Rev. Mr. Burnyeat as the visiting missionary of the diocese of Nova Scotia. The Hon. and Rev. Dr. Stewart is the visiting missionary of the diocese of Upper and Lower Canada. The Rev. Mr. Leigh is also appointed visiting missionary in Newfoundland, on account, say the society, of "the many and very important benefits that have been derived from the appointment of visiting missionaries in Canada and Nova Scotia." The plan seems to be to select some clergyman of respectable standing, as to years, experience, learning, zeal, and piety, whose duty it is to travel through the diocese, performing the various offices of the ministry, examining the religious condition of the people that he may give a report concerning them to the bishop, or, when there is no bishop, to the ecclesiastical commissary. It is certainly a wise provision and eminently well adapted to the state of things in this country. We cannot but hope that our own society, formed at the last meeting of the general convention, will employ missionaries of this kind. In those parts of the United States, where the Church has not been organized, a bishop

## 104 *Sunday Scholars' Mag.*—To Correspondents.—Erratum.

might be sent as a visiting missionary. Such were the apostles, and we know not why the same course which was pursued in the infancy of Christianity, is not as proper now, when our countrymen in the newly settled territories are, in fact, lapsing into a state which, to say the least, borders upon absolute heathenism.

(TO BE CONTINUED.)

---

PROPOSALS have been issued, by Joseph W. Ingraham, for republishing, by subscription, from the London edition, the "*SUNDAY SCHOLARS' MAGAZINE, or Monthly Reward Book*;" a periodical work, devoted to the interests of Sunday Schools. The first two numbers of this interesting miscellany have already appeared; and from an attentive perusal of them, we most cordially wish success to this little messenger of good tidings on this side the Atlantic. As it respects both *matter* and *manner*, it is, in our opinion, superiour to any work of the kind, which has fallen under our notice. We cheerfully recommend it to the patronage of parents, superintendents of Sunday schools, and all others who are solicitous to promote the moral and religious improvement of the rising generation. Though more particularly designed for the instruction and edification of children in Sunday schools, this little work will, we are persuaded, be read with equal interest and profit by "children of larger growth," and even by persons of mature age.

The American publisher, in his prospectus, suggests for the consideration of his patrons "that it would be an easy manner of increasing the list of subscribers, and also of paying the subscription, were each child in the various Sunday schools and families, to lay by, for this purpose, two cents each week. At the end of every month, this would amount to eight cents, the price of each monthly number." We sincerely hope the plan here suggested will be extensively adopted.

---

### TO CORRESPONDENTS.

OUR correspondent, \*, states, that in reading the 3d chapter of Titus, verses 4—7, "there seems to be something wanting to complete the sentence as it stands in our translation, and that he is at a loss to know exactly what should be supplied." If the meaning be not obvious to him we refer him to Macknight's commentary and notes on the passage; and on the last member of the 5th verse, "by the washing of regeneration, and renewing of the Holy Ghost;"—to the Convention Sermon of Dr. Jarvis. As we are not wise above what is written, if an examination of the above references do not solve the difficulties of our friend, we will thank him to point out what is wanting, or where the sense is incomplete, and we will then endeavour to answer him.

We are again obliged (and we do it with much reluctance) to postpone the communication of *SENESCENS*, for want of room. It will appear in our next. Several other communications are on file for insertion as fast as our limits will permit.

---

### ERRATUM.

IN our number for December, 1822, page 392, column 1, line 6 from bottom, for *thirteen* read *eighteen*.

TO THE EDITOR OF THE GOSPEL ADVOCATE.

*New York, February 6, 1823.*

You will confer a favour on many readers of your useful work, by correcting an error which occurs in the printed circular annexed to the prospectus for a new edition of Dr. Clarke's commentary. It is there stated that the work is used "as a class book in the Theological Seminary of the Protestant Episcopal Church in the United States." This is entirely a mistake. No particular commentary is used as a class book in that institution. The students are directed to various sources of information; and but few of them habitually consult the work of Clarke.

It is not hereby intended to express any opinion respecting the merits of the commentary in question.

VERAX.

THE  
**GOSPEL ADVOCATE.**

No. 28.]

APRIL, 1823.

No. 4. Vol. III.

**THEOLOGICAL.**

TO THE EDITOR OF THE GOSPEL ADVOCATE.

**CAUTION AGAINST SCHISM.**

**T**HERE is nothing more common with persons who have a wish to be thought liberal in their religious feelings, and to save themselves the trouble of inquiring into the truth of any sentiments that may be proposed to them, while, at the same time, they bear testimony to the importance and excellency of a Christian character, than the observation, that it is of little consequence to what denomination we belong, or by what name we are called, so long as our hearts are right with God. It is related of the celebrated Wesley, by his ingenious and learned biographer, that love to God was with him the test of piety, and that he could embrace as brethren, without any regard to minor points, all who manifested this in their lives and conversation. But I would ask, whether this species of liberality is not founded upon wrong principles and calculated to injure the interests of the Redeemer's kingdom. Personal religion, comprehending love to God and to man, is, indeed, all that can avail us as individuals, and our eternal salvation depends more upon holiness of heart and of life, than upon our embracing or defending the peculiarities of any order or sect of Christians. But our duties are more extensive. We are under obligations to the church at large, as well as to ourselves in particular, and, although error may be consistent with that internal goodness, which will make us the subjects of God's favour, yet our duties to the church cannot be performed unless we attach ourselves to the known institutions of Jesus Christ and his apostles. From a weak judgment, from an ill-directed education, or from mistaken views, we may fall into heresy, and yet possess that general faith which will ensure our acceptance with God; but at the same time our influence may be employed in the support and extension of principles, which, in their tendency, are exceedingly dangerous. If our divine Saviour has pointed out, or his apostles, under the immediate teachings of the Holy Spirit, did establish any particular form or order of church government, there can be no doubt, that the welfare of religion is dependent upon its continuance; and, therefore, all who dissent from it are unwittingly engaged in opposition to the truth, and, notwithstanding their personal safety, are assisting in the production of consequences which will prove fatal to the cause that they intend to honour and uphold. It is the duty of every man candidly

to inquire and to examine, and, as he shall be convinced, so he is bound to act. It does not, however, follow, that the sentiments which he adopts are founded in truth; and, if they are such as will end in the disorganization of the church, and the entire overthrow of all that is connected with its unity and its purity, it is idle and absurd to pretend that it is no matter what he believes or does, so long as his heart and affections are right. We might go farther, and say that prejudice and indifference are proofs that the heart is not right, for there cannot be true love to God where there is not the most fervent desire and resolution to know and to do his will, whatever may be its opposition to our former habits, our native propensities, or our temporal interests.

With an anxiety, therefore, to discover and embrace the truth, let us ever make the distinction which has been suggested between personal safety and the general interests of Christ's kingdom. If the heart be, indeed, right, the former may be secured; but if error, nevertheless, prevail, the consequences are to be apprehended as evil. But, where love to God does exist, there will be a disposition to inquire into all the Saviour's institutes, and to practise them faithfully. Heresy will not be sheltered under an ambiguous or indefinite phrase, and no one will be inclined to omit any part of the requisitions of the gospel. S.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

THAT excellence in others, which we ourselves are unable to attain, too readily becomes the object of our aversion. Our natural refuge is an affectation of contempt; and, by an habitual application of this unchristian principle, we lose the landmarks of truth and falsehood, even in our own hearts, and fancy, at length, that our affectation must be real.

A good style in writing is certainly preferable to that, which is bad; yet this position, simple as it is, and even trite, is not unfrequently denied. It is denied by some, whose religion, piety, and general intelligence I so truly respect and admire, that I regret the omission, in the catalogue of their excellences, of a just and discriminating taste.

I have heard, occasionally, from the sacred desk, a general denunciation, *eo nomine*, of style. On such occasions, it must be admitted, that the practice of the orator has abundantly conformed to the doctrines he advanced; and he has probably been actuated by a personal motive, of the operation of which he might have been partially, or even wholly, unconscious at the time. Indeed, the declaimers against style are always to be found in the ranks of inelegant and unintelligible writers; for no man will esteem lightly that invaluable art, by which he is enabled, with ease and precision, to convey his ideas to the minds of those whom he addresses. If it be, in-

tended merely to impress the mind with a contempt for the gaudier ornaments of style, we concur, most heartily, in the attempt; and cheerfully raise our voices against them all, whether to be found among the Della Cruscan devotees, of the present age, or of the past. Such however is not the intention. It is more probable, the declaimer against style has, in some way, conceived the opinion, that the cultivation of a mechanical style is beneath his consideration; and that he has only to write down his thoughts, in the simple order in which they occur to his mind. This method, with some little qualification, may be the proper course for him, who has formed his style, but never, assuredly, for him who has not. For the compositions of such an individual are not always, after a short interval, comprehended, even by himself, and are seldom perfectly intelligible to the rest of mankind.

There are some men, whose intellectual superiority causes us deeply to regret, that they have countenanced a clumsy and involved mode of writing, by the force of their example. It has been asserted, that all abstruse and metaphysical subjects must necessarily be treated in a style peculiarly involved: but is it not essential, in aid of our feeble capacities, that the style should be the simplest imaginable, when the subject matter is, in its nature, the most complex? Metaphysicians have rarely bestowed sufficient time and attention on the cultivation of style. Others, as before stated, have not condescended to adopt these mechanick helps; but have attempted, by rude strength, to force a passage for their ideas, to the understandings of their readers. It has been suggested, that, as the memory derives assistance in retaining ideas, from the continued attention, required for their acquisition, an involved mode of writing is not without its advantages. If such suggestion be offered seriously, it amounts to a universal argument, in favour of a bad style, whenever the subject deserves to be retained in the memory; or, in other words, that all ideas, which are worth retaining, should be enigmatically expressed.

Among the most remarkable of those writers, whose profound wisdom lies buried from half the world, under the involutions and obscurities of the very worst of styles, Bishop Butler appears to occupy a distinguished position. When a reputation is to be destroyed, I believe it is the most approved method in all fashionable circles, at the present day, to commence with profound expressions of respect and esteem. I have no such uncharitable design; but, as it may be charged against me, by those, who will never permit the beauties and defects of their idol to be separated; let me avow my veneration for the memory of Bishop Butler; my belief, that Misopseudes was entirely right, and Philoleutheros entirely wrong, and of course my utter disbelief, that this excellent prelate died inclining to the Romish persuasion; that his *Analogy of Religion* is one of the most admirable human productions; and that the style, in which it is written, is ill suited to any subject, and particularly to that, which he has undertaken to discuss.

It is not a little remarkable, that he, who thought so clearly and profoundly, should have expressed his thoughts, with so little perspicuity, when we consider the literary character of the age in which he wrote. His analogy was published, I believe, in 1736. Addison and the fine writers of the reign of Queen Anne had constructed models of style, in every department; and were, many of them, already in their graves. If there be any particular period in the history of belles lettres, which may be characterized as the age of style, it is that, in which Bishop Butler wrote his *Analogy of Religion*.

When we are satisfied of a writer's profound intelligence, we are apt to attribute our inability to understand him, not to any want of capacity in him, but in ourselves; forgetting, that to think deeply, and to convey our ideas clearly, are things in no way connected, by natural necessity. If the style of the *Analogy* were the most perspicuous and simple, the steadiest and most abstracted attention would be required, for the just apprehension of particular paragraphs, and for the comprehension of the whole process of reasoning. What then is the case at present! This excellent work is utterly lost to a great portion of both sexes in our reading community. By those, who have the patience and the vigour to understand it, the book is so powerfully recommended, that it is taken up by many who have neither the one nor the other. By such it is speedily laid aside, as a work above their capacities, where, perhaps, the fault lies materially in the perplexity of style.

The sentences in the *Analogy* are generally too long, and rendered difficult, by the use of adjuncts or interjacent members, many of which are capable of standing alone, as independent sentences. The collocation is unfortunate, and the substance is often more easily perceived and understood, after an entire transposition. Thus a long sentence, which would perhaps be unintelligible to others, as it has been to myself, after four or five perusals, is rendered simple, at the first, by distributing it into three or four short sentences, and by a little transposition.

It has occurred to me, that this volume might be simplified, without the omission of one particle of all its valuable matter, or, to use the suggestion of a highly valued friend, that it might be *translated*, for the use of those, who cannot, or will not, use it, in its present form.

I have attempted two or three pages of the first chapter. Your readers can compare them with the original; and if the design shall appear expedient and practicable, I trust some person, more competent to the task, will *translate* the whole. L.

The *Analogy of Religion to the Constitution and Course of Nature*.

Part First. Of Natural Religion.

Chap. I. Of a Future Life.

The notion of existing now and in future, or in any two successive moments, implies identity, in the living agent. Concerning this identity, strange difficulties have been raised, which are considered in

the first dissertation, at the end of this treatise ; to which the reader, if he have occasion, may refer. It is our present design to consider what effect death may or may not have upon us ; from the analogy of nature, from the several changes we have already undergone, and from those, which we are capable of undergoing, without being destroyed : and from thence to infer, whether it be probable or not, that we shall survive death, and exist in a future state of life and perception.

I. It is a general law of nature, that the existence of man, in this world, should be progressive, from the helplessness of infancy to the maturity of manhood ; and that capacities of action, enjoyment, and suffering, should be greatly different at different stages of the same individual's existence. That such is the law of nature, in regard to other animals, is clear, from a similar helplessness in infancy, and a similar maturity at full age ; from the change of creeping worms to flies, with a capacity, entirely new, of aerial locomotion ; and from the condition of birds and insects, in their shells, and their condition, when their shells are broken, and they have entered into a new world, with capacities, unexercised before. Additional evidence, if necessary, may be drawn from the various and wonderful examples of transformation in animal life. But it is not easy to conceive, that two conditions of life can differ more widely from each other, than the condition of man, in infancy or uterine life, from his condition at mature age. It is therefore evident, that the existence of man, hereafter, in a condition as different from the present, as the present is different from his condition in infancy or in uterine life, is perfectly conformable to the analogy of nature, and to his own personal experience.

II. From our consciousness of acting, of suffering pain, and of enjoying pleasure, we infer that we have capacities of action, of happiness, and of misery. Our present possession of these capacities, affords, in itself, a *presumption*, that we shall continue to possess them, through death, and in a future state : and this *presumption* amounts to a *probability*, sufficiently strong to decide our conduct ; unless we can show some *positive reason*, for believing that death will destroy them. For it is *probable*, that all things will continue, as they are, except in those respects, in which we have good reason to anticipate a change. This is that kind of *presumption* or *probability* from analogy, expressed in the very word, *continuance* ; and is our only natural reason for believing, that the course of the world will still continue the same, as it has been, since the memory of man. Indeed it is our only reason for believing, that any one substance, the self-existent substance excepted, will continue in existence, for a moment beyond the present. Thus, if we were assured, that death did not destroy our faculties of perception and action, we should not apprehend their destruction, at the instant of death, by any other event or power, not connected with death ; and hence we have *probable* ground to believe, that our living powers will survive death, if death itself be not their destruction. And, if it be *certain* that we shall sur-



vive death, provided it be *certain*, that death itself be not our destruction ; so, if there be *no ground* for believing, that death itself will be our destruction, then it is, at least, *highly probable*, that we shall survive death.

He, who has not considered the natural and moral proofs of a future life, may have a vague suspicion, that our living powers must perish, with the body, amidst the shock and alteration, connected with the idea of death. Yet there is no distinct reason for this impression, even in the mind of one, who is not grounded in these proofs. If there be, it must arise, from *the reason of the thing*, or from *the analogy of nature*.

But we cannot argue, from *the reason of the thing* ; for of the nature of death we are ignorant ; and all we know of it are some of its effects, such as the dissolution of flesh, skin, and bones. These effects of death in no wise imply the destruction of a living agent. Our living powers are distinguished from the actual exercise of those powers, and also from the capacity to exercise them ; and, as we are greatly in the dark, as to the principle, on which their exercise depends ; so are we wholly ignorant, as to the principle, on which the powers themselves depend ; and in what manner that principle provides against their destruction. These powers exist, when they are not exercised, like the passive power of motion, in inanimate matter ; they also exist, when there is no present capacity to exercise them ; in other words, these powers may exist, and both their actual exercise and the capacity to exercise them be suspended, for the time : such is the case, in sleep, and, more obviously, in a swoon. Since, then, we are ignorant, as to the principle on which the existence of these powers depends, and since that existence may depend on a principle, designed to operate, independently of death ; no probability can be drawn, from *the reason of the thing*, that death will be their destruction. Thus it is demonstrated, that *the reason of the thing* shows us no connexion between death and the destruction of living agents. Nor is there any ground, throughout the whole *analogy of nature*, for a *presumption*, that animals ever lose their living powers. And, that they lose them by death, we are, if possible, less able to *presume* ; for we have no faculties, by which we can penetrate into the mystery of death and beyond it, and ascertain what becomes of animals, after its operation. Death destroys the *sensible* proof of the existence of their living powers ; but affords no evidence, that those powers are destroyed, by death itself, or by any coincident event. The existence of these powers, up to the very period, when human faculties can trace them no longer, affords a *probability*, that their existence is continued beyond that period. This probability is sensibly confirmed, by a consideration of the great and astonishing changes ourselves have undergone ; changes so wonderful, that our existence, in a future state of perception and action, will not be more so : such existence will, in fact, conform to that system of Divine arrangement, and to that course of nature, which we have already experienced.

## SERMON.—No. XXIII.

ROMANS ix. 16.—*So then it is not of him that willeth, nor of him that runneth ; but of God that showeth mercy.*

ST. PETER, in the close of his second epistle, has occasion to remark, that, in the writings of St. Paul, “are some things hard to be understood, which they that are unlearned and unstable wrest unto their own destruction.” That in the writings of this apostle some passages are obscure, and the true sense is not, without study and careful attention, perceived, is chiefly to be ascribed to the sublimity of his thought ; the depth of his reasoning ; the brevity of his style, often very elliptical ; or to the abruptness of his transitions, natural to a mind of acute penetration, and profoundly and ardently engaged in his subject. None of his writings are harder to be understood, by the *unlearned*, or oftener, by the *unstable*, perverted from their true sense, to support pernicious doctrine, than his epistle to the Romans. This ninth chapter, especially, has some expressions, which have caused, to serious readers, much perplexity ; and are often urged in support of doctrines very different from the apostle’s meaning. When, with awakened concern for the salvation of his soul, the unlearned penitent opens his bible and reads, “It is not of him that *willeth*, nor of him that *runneth*, but of God that showeth mercy,” he is disposed forthwith to shut the book : this seems as the end of his inquiry. If his exertions are to no purpose, why should he search the scriptures, or strive to enter in at so straight a gate ? What use is there in the religious exercise of his own *will* ; if salvation “is not of him that *willeth* ?” Why shall he “run the race that is set before him,” if “he that *runneth*” is not to win the prize ? God is found of those who seek him not ; he is made manifest to them who ask not after him :” while they “who follow after the law of righteousness,” *do not attain it*. This, to many, is a hard saying, and very discouraging.

The well-informed Christian needs not to be told, that these perplexities arise from misapprehension of the true sense. An apostle, who, more perhaps than any other inspired penman, has exhorted us to *run that we may obtain*, has not, we may be very sure, taught any different doctrine.

But it is important that we should know, and clearly understand, what he has taught. And not only the doubts and difficulties which arise in the minds of readers ; but the very interesting and essential truths taught in this chapter, and in our text particularly, render it the suitable subject of a publick discourse. We shall find it “profitable,” not only “for doctrine,” but “for reproof ; for correction and instruction in righteousness.” The apostle shows the error of trusting in ourselves ; of supposing our works meritorious ; of thinking lightly of God’s mercy in Jesus Christ ; but we are taught at the same time not to neglect the great salvation which the gospel brings. We shall learn here both the peril of trusting in our own righteousness,

and the necessity of submitting to the righteousness which is of God. We must neither confide in our works, nor neglect those which God requires.

The text which I have read is an inference from the arguments preceding; and to understand it we must bring into view the apostle's subject and manner of reasoning.

The strong attachment of the Jews to the letter of their law, and the institutions of Moses; their erroneous ideas and expectations of the Messiah's character and kingdom; the high merits which they arrogated to themselves for their religious performances, and their lofty claims to the exclusive favour of heaven, made it exceedingly difficult to renew their hearts with a right faith; to persuade them to trust in Christ, or to have any fellowship with the Gentiles, except they first conformed to the law of circumcision. St. Paul, who was "the apostle of the Gentiles," strenuously advocated their cause against their Jewish opponents, and in defence of the liberty, wherewith Christ had made them free. In this epistle to the Romans, he proves, both to Jews and Gentiles, the impossibility that sinful creatures, such as all men are, should be justified for their own merits. The law, in which they trusted, would condemn them: by it, was the knowledge of sin. No one has perfectly kept the law: all have sinned, and come short of what the law requires. Therefore, by the works of the law—of any law, whether revealed in the scriptures, or written in his heart—no man can be justified.

As the apostle, in the course of his argument, frequently intimates the rejection of the Jews for their unbelief, they considered him as their enemy. He begins this ninth chapter with a strong and very earnest declaration to the contrary: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart," for the blindness and perverse opposition of the Jews. "For (he continues) I could wish that myself were accursed (anathema, or excommunicated) from Christ, for my brethren, my kinsmen, according to the flesh." Such was his love for the descendants of Abraham; such his concern for their salvation, that, were it fitting, and the will of God, he would be willing himself to suffer the judgments which hung over them, could it be the means of rescuing them from endless perdition; he would endure any thing in time, to promote their eternal happiness.

In the third chapter, is stated an objection: that if the scriptures conclude all under sin, and all nations of the world may equally participate in the privileges of the gospel, and the blessings of God's chosen people, the Israelites might as well have continued in idolatry: "What advantage then hath the Jew? or what profit is there of circumcision?" The apostle answers, "Much every way; chiefly because that unto them were committed the oracles of God." In this ninth chapter, he speaks more particularly of the advantages, which the Jews possessed above the other nations: "They are Israelites," descendants of Jacob, the faithful and beloved servant of God. "To the Jews pertaineth the adoption:" they were acknowledged as God's

children and heirs of his kingdom. To them also pertained "the glory;" they had been honoured with the symbol of God's presence. "And the covenants;" that made with Abram, and that afterwards established with the congregation of Israel. "And the giving of the law," from Mount Sinai, by which they were distinguished as God's people from all the nations of the earth. "And the service of God;" no other people being allowed to worship in his holy temple, nor was the religious service of any others accepted of God. To them also pertained "the promises;" not temporal only, but spiritual, *established in Christ*; they had the promise of the Messiah, and of a new and better covenant of salvation in him. "Whose are the fathers;" those eminent patriarchs, Abraham, Isaac, and Jacob, from whom the twelve tribes descended, were highly favoured of God; and to be of their posterity was a distinguished honour. And still more honourable was that which the apostle adds: "Of whom, as concerning the flesh, Christ came; who is over all, God blessed for ever. Amen." The human nature of the blessed Redeemer, even he who in his Divine nature "is the Lord from heaven," and by whom all things were made and still consist, was of the Jewish nation. To this most essential truth the apostle adds, and we should respond, "Amen." To St. Paul it was the cause of great grief and continual sorrow, that a people so favoured should forfeit their high privileges, and incur the wrath of their divine Benefactor. How ungrateful was their objection, that by preaching the gospel to all nations, the profit and advantage of having observed the Jewish religion was superseded. They were God's church; they were the stock into which the Gentiles were grafted.

But the Jews were here ready with the further objection, that if the unbelieving part of their nation were rejected, God's promise to their fathers would fail. This, also, the apostle obviates. They could not justly infer from what he had said, that "the word of God had taken none effect: for they are not all Israel who are of Israel." The promises to their fathers in their spiritual application, or in regard to the heavenly Canaan, related to those only who are Israelites indeed; to those children of Abraham who have his faith. They only are counted for the seed; and circumcision, in the true meaning, is of the heart, and in the spirit. To prove this, and illustrate the subject, he adduces two memorable instances from the history of those very fathers, to whom the promises were made, in which some of the descendants of Abraham had already been rejected. He had several children, but only one of them was included in the covenant: "In Isaac shall thy seed be called."

A second and still more remarkable instance was in the case of Jacob, who was counted for the seed according to promise, and his elder brother Esau was rejected. This election of Jacob was not in reward of his works; "for the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth, it was said unto her," [Rebecca, the mother,] "The elder shall serve the younger."

As it is written, Jacob have I loved ; but Esau have I hated." These words are considered by many as hard to be understood, and it is intended, if the Lord permit, to explain them in another discourse. You can easily see that they prove the point in question : that God may, consistently with his promise to the patriarchs. elect some of Abraham's descendants, and reject others, according to his will, and the gracious purpose of his providence.

"What shall we say then?" What inferences are we to draw from this exercise of God's sovereignty? "Is there unrighteousness with God?" May he not confer his distinguishing favours on any persons as best suits his purpose of election? He, who once, in the counsel of his own will, elected the posterity of Isaac in preference to those of Ishmael and other sons of Abraham; and also chose the descendants of Jacob to be of his church, rather than the children of Esau, may still prefer the believing Gentiles, before the unbelieving Jews.

In still further confirmation and proof, the apostle cites God's words to Moses, justifying his kindness to backsliding Israel: "I will have mercy on whom I will have mercy; and I will have compassion, on whom I will have compassion." In the dispensation of his favours he will not consult his sinful creature man, whose wisdom is blindness, and his tender mercies cruel; the Lord's own unerring wisdom his infinite goodness, his holy will, are his counsel.

From these proofs and reasoning, the apostle comes to the inference in our text: "So then it is not of him that willeth, nor of him that runneth; but of God that showeth mercy." Abraham *wished* that Ishmael might live in covenant with God; Isaac *willed* that Esau should have the blessing; and Esau *ran* for the venison that he might receive the paternal benediction; but "though he sought it carefully with tears," God *showed that mercy* to Jacob. Just, as it is obvious, was the application to the case which St. Paul had in view. The Jews *willed* that none except their own nation—none, certainly, "except they were circumcised, and kept the law of Moses"—should be "counted for the seed," or finally saved. But all their zeal and contentions to establish this doctrine, could not change the inflexible counsels of the Almighty. It was the Lord's sovereign will, and perfectly consistent with his promise to Abraham and his former dispensation to the patriarchs, that the blessings of salvation in Jesus Christ, and all the privileges of his chosen people, should be extended to the other nations of the earth;—even to all who "repent and believe the gospel." This great salvation was "of God who showeth mercy." Even to those pagan nations, who *sought him not*, who had lived in the grossest idolatry, who were sitting in darkness and the shadow of death, he sent the light of truth, the tidings of salvation: "Go preach the gospel to every creature."

The apostle proceeds, in the verses following, to remove another part of the objection; "the severity of God," in casting off the unbelieving Jews—in giving them up to a reprobate mind. He shows that God not only "hath mercy on whom he *will* have mercy;" but

also that “whom he will he *hardeneth*,” and he pursues the argument till he has shown, not only the justice, but “the *goodness*” of this “severity.”

It will suffice for the present that we attend well to the just inferences from what has been considered. Is there any thing in the apostle’s argument or illustrations, to discourage Christians, or any who desire to be the disciples of Christ? Thus far we see nothing inconsistent with God’s impartial goodness: nothing but what exalts his praise, evinces his goodness, magnifies his mercy. The doctrine of the Jews, which the apostle is controverting, is indeed illiberal and confined. He proves that God may, consistently with his word, and that he actually does, extend his mercy to all nations.

When you read this chapter, it is of importance that you do not, from the sound of the words, or from particular expressions detached from their connexion, nor from a partiality for any system of theology or favourite doctrines, forget that the apostle is not, in this chapter, discoursing on the eternal salvation of individuals; but of extending the promises of the gospel, and the dispensation of religious privileges to all who believe in Christ, and submit to his righteousness, and to no others. The doctrine of a particular election, and predestination to future misery, whatever its truth may be, is to be sought for in other parts of the bible: there is nothing to establish or refute it in this chapter. But this, like all holy scriptures, is profitable in its application. We are taught here, what it is very important to “mark, and learn, and inwardly digest,” that God’s righteous providence governs the world, and rules his church; that our salvation is of him. The whole work, the offer, the terms, the means, even the will and strength by which we comply and persevere, are all of God. This indeed is not particularly taught in what we have now considered: but it is taught in other parts of his word. And there is no impropriety in thus applying our present text, provided we admit no inference which is at variance with other parts of the sacred volume. For can we not, my brethren, truly say, and must we not in truth admit, according to the most literal sense of these words, and as applied to our own salvation individually, that “it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy?” What pious Christian would dare or desire to question the truth of this declaration? We are wholly dependent on him who first created and still preserves us; we have not power to make one hair black or white. Much less, if less be possible, can we create our hearts anew, raise ourselves from the dead, and attain to immortal blessedness. Not any will or works of ours can destroy the power of sin and death, and lead captivity captive. We are sinful and spiritually helpless. We can offer no sacrifice which will take away our sins. Do the best we can do, and we are unprofitable servants. No efforts in our power can obligate the Almighty to forgive our sins and do us good. Most evidently all the blessings that we have received, or now enjoy, or can hereafter hope for, and chiefly the gift of eternal life, are not of us, “but of God that sheweth mercy.”

But is it just and according to godliness to infer from this or any text, that there is nothing which we must do to be saved? Because God will have mercy on whom he will have mercy, does it follow that he will not be merciful to those who turn to him by repentance, and seek him by prayer? Salvation, most certainly, is not *of us*, however, we may *run* or *will*: though we do every thing possible, it is still, and not the less “of *him* that sheweth mercy.” But that surely is no reason why he should not *give to those who ask*; why they who seek should not in consequence find; or why God should not open the door of mercy to them especially who knock. There is nothing in the text, or in this chapter, which, in any degree, contradicts the declaration of God’s word, “that in every nation, he that feareth him and worketh righteousness, is accepted with him.” Though your salvation is not *of him* that runneth; it is your wisdom and your duty to “run *that ye may obtain*.” And it remains true that we “run, not as *uncertainly*.” In striving for the mastery, if you strive lawfully, as the gospel directs, in fighting the good fight of faith, you “fight not as one that *beateth the air*.” “Seek, and ye *shall find*.” “hearken, and your soul shall live.” Though salvation most certainly is not *of those who will* and *run*, it may be *to*, and certainly will be to all who strive as God directs.

The holy scriptures very often explain and familiarize spiritual things to our understandings by things temporal: as when they tell us “Paul may plant, and Apollos water, but God giveth the increase.” The sense would be the same, were the expression like that in our text: “The increase is not of him that planteth, or of him that watereth: but of God whose mercy gives it.” In the natural sense of these words, who can deny their truth? Though you plant good seed, in the finest soil, and water the ground with the utmost care, an unseen hand must give it life and vegetation. It grows and is matured, you even “know not *how*.” You might as well sow sand as wheat, if the Lord does not bless your labours. Not all the ingenuity of man can make a blade of grass, or an ear of corn. When with all your labour you have procured bread, it is truly the *gift of God*: and accordingly the pious Christian justly and sincerely thanks God as the *Giver* of his daily food. But no man would be so absurd as to infer that to plant or water is fruitless or vain. Our labour is not the less necessary to the production of food. This, indeed, is a good reason why we should plant and water, because “God gives the increase.” Should he withhold his blessing, we might as well be idle. And is not the same true in that spiritual sense, in which the apostle uses the metaphor? The renewal of the heart, and the growth in grace are the work of God; but we must *plant* and *water*; man must use all the appointed means. If it is God that sheweth mercy, this is a good reason for asking it: if he gives the increase, it is the best encouragement to labour. Our Lord says, that without him we can do nothing, and gives that as a reason why we should *abide* in him. St. Paul declares that “God worketh within us to will and to do:” therefore we are “to work out our own salvation;” it is for that reason we may hope to be successful.

It is worthy of our grateful admiration, that the instances we have of a particular election, are so ordered as to evince the vast extent of God's goodness. Isaac and Jacob were chosen from their kindred, and the Jews generally, from all mankind: but their election was intended to display, and in the event did display, God's mercy to all the nations of the world. In the nature of that purpose of election, one family only could be chosen; but that *purpose* was to introduce the promised seed, in whom all the families of the earth should be blessed. In not choosing Ishmael nor Esau, the Lord showed, what also should be well considered, that the promise to Abraham had ultimately and chiefly respect to his spiritual, rather than to his natural seed: that "the children of the flesh are not the children of God:" according to the spiritual sense of the promise, Jacob was chosen as the one head of the nation; after him twelve patriarchs. But we soon find, in pursuing the sacred history, that any strangers, Edomites, the descendants of Esau, not excepted, by conforming to the law, might be incorporated into the sacred family, and participate in its privileges. This was a shadow of better things; the substance was like it. Our Saviour appeared, elect and precious, the spiritual Jacob, the Head of the church. Twelve apostles were next chosen. But his kingdom being established, all the ends of the earth were invited to partake of the same salvation. "Whoever will, let him come,"—"God is not willing that any should perish, but that all should come to repentance." Nothing then could be farther from the apostle's intention, than saying any thing to discourage your coming to Christ, and "working out your own salvation." He would teach you rather to put your trust in nothing human; not in your own moral goodness, nor in any thing that you do or can do; but to consider, that salvation and life eternal are the gift of God; to believe in his word; obey his commandments; submit to his righteousness, and trust in God's mercy through Jesus Christ. He has promised, indeed, to give to those who ask; but forget not that the blessing is his *gift*, and not the reward of your merits. God's promise through Christ is itself *free grace*.

This, then, my friends, is the result of our searching this portion of the scriptures. The apostle is vindicating the truth and justice of God in rejecting, from his covenanted mercies, and the privileges of his elect people, the unbelieving Jews; and in preaching his gospel and extending his grace to the Gentiles. And when we apply his arguments and words to the salvation of individuals, and a particular election unto eternal life, let us be careful that we are not wise beyond what is written. The different explanations given of this chapter show in a very striking view, how much our judgment is influenced by preconceived opinion; how much we are disposed to make the scriptures speak the language of a favourite system, and how liable to mistake the sound of words for their sense. I have not entered into the much controverted question of predestination, because, as was observed, the true doctrine of the bible upon that subject must be decided by other parts of the scripture. Very little, directly and



decidedly to the purpose, can be found in this, or the two following chapters

But let us suppose the contrary—that this chapter does speak directly of our salvation as individuals; what, I ask, can you find in it that is discouraging? “Is there unrighteousness with God?” Is it matter of regret that sovereign power is in the hands of the omnipotent Jehovah? in the hands of a Being, who is infinitely wise, and good, and merciful. In what should we more rejoice than that our salvation depends upon his sovereign will?—the will of him, who so loved the world as to give his only Son to be its Saviour! I know of nothing so joyful and so encouraging, as that our immortal destinies are ordered by the Father of our Lord Jesus Christ; that salvation is not of him that willeth and runneth; that it is not of us, who are blind and subject to err; but that it is of him, who truly sheweth mercy; of him, who is a righteous, faithful, covenant keeping God, and “whose gifts and calling are without repentance.” If salvation were of me, did it depend on my wisdom, or power, or goodness, it would never be effected. It is my chief consolation that our immortal welfare depends on the will, and is at the disposal of Him, “who is gracious, and whose mercy endureth for ever.”

In such a God and Saviour, let us “rejoice always.” What is more comforting than that such a God “will have mercy on whom he will have mercy?” Yet when we consider that “whom he will he hardeneth,” we should “rejoice with trembling.” When we consider that “evil heart of unbelief,” which inclines us “to depart from the living God,” let us be aware of the peril and of any vain confidence in God’s uncovenanted grace. God “*will have mercy*,” to the full extent of his word and his promises in Jesus Christ. He *will have mercy*, no doubt, so far as consists with his truth, his holiness and other attributes; he *will have mercy*, we may believe, so far as will contribute to the glory of his character, and the general good of his creatures: So also, “whom he will he *hardeneth*,” but we may humbly trust it is not his will to *harden* those whom Divine mercy can embrace; he will not *harden* those for whom, whilst they were sinners, he gave his Son to die, except they reject his mercy and receive his grace in vain. He will not cast off for ever, except where truth and justice require the exercise of this severity.

To such a God the Christian can, and to him, my brethren, let us sincerely pray, “Thy will be done;—for thine, (O heavenly Father,) is the kingdom, and the power, and the glory, for ever and ever. Amen.”

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

I AM a constant reader of your useful publication. I trust I have derived some improvement from the perusal of its pages, and earnestly hope that the respectable rank, which it has acquired among the various periodical publications, in this age of pamphlets, may be sus-

tained by the liberal contributions of the pious, the wise, and the learned. I am an old man, and it has been a mighty satisfaction to me to witness the rise of our Church from the desolation, with which it was well nigh overwhelmed by the American revolution; and to observe the neat little edifices springing up, here and there, in New England, and destined for the worship of God according to the ritual of the Protestant Episcopal Church: and still more to notice those more costly, substantial, and elegant structures, which, within a few years, have been erected in Boston, Portsmouth, Providence, New Haven, Windsor, &c.

I have occasionally attended publick worship in most of those churches, as well as in many others. On those occasions it was natural for one, accustomed, from his infancy, to the service of the Church, to notice any, the slightest, variance in the performance of it. The more perfect the uniformity of different congregations, the greater has been my satisfaction in associating with them: and I am always more or less annoyed, when the officiating clergyman betrays a disposition to be wise above what is written. Indeed I can hardly excuse the slightest deviation from the directions of the rubrick. It betrays an unbecoming levity in a minister to neglect, in the smallest degree, the solemn obligations he is under to adhere to this plain directory; and no little vanity to suppose he can improve, in matter or manner, a form of worship at first compiled by some of the most pious and enlightened men in Christendom, and from time to time improved and perhaps perfected by their successors.

It is my intention, if sufficient faculties remain to me, and you shall countenance the design, to suggest such of these deviations as I may have observed: and, in executing this humble task, I hope not to lose sight of that respect, which every true Churchman attaches to those whom he is wont to consider as legitimately and apostolically authorized to lead in the devotions of the sanctuary, and to point out, to their fellow Christians, the way that leads to eternal life.

At present, I propose to offer some observations on a change, which is growing too prevalent in our churches, injuriously affecting, as I apprehend, the grave and orderly performance of publick worship. I allude to the disuse of the office of parish clerks. I am aware that one principal use of this officer is now done away in most of our larger congregations, by the introduction of organs, and in all of them by a more or less cultivated choir of singers: and I am not so wedded to antient usages, as to regret this decided improvement in our chants and melodies. But a clerk is wanted in other parts of the publick service. In all our congregations, there are more or fewer who have not prayer books, or who are not sufficiently conversant with them to be able to turn at once to the places which may be in recital. To such the audible and distinct voice of the clerk is a great relief; as they are by that means enabled, in the alternate reading of the psalms and hymns by the minister and people, understandingly to join in the rational worship of the Church. To others, also, who are better versed in their prayer books, it would be very pleasing to

be led in their reading and responses, by the grave, clear, and well-toned recital of a worthy parish clerk.

I know it has been thought, that, when the responses are audibly made by a clerk, the congregation are apt to neglect the reading of them, and thus are in danger of withdrawing their attention. But, in my own experience, I have been led to believe that an effect directly contrary is produced; and that the congregation are more likely to keep their attention fixed upon the service, when the clerk reads in a devout and audible manner. I have myself felt many inconveniences from the want of this assistance in various ways. How often have my ears been annoyed, and my devotions disturbed, by the drawling tones of one, the hurried and gabbling manner of another, and the various mistakes and blunders of others, all endeavouring to supply the want of a clerk, and who would otherwise never have thought of making themselves heard in the church. It is not long since I accidentally fell in at a country church on a Sunday, where many of the congregation seemed labouring to be heard above the rest, because there was no clerk present. In a pew adjoining that in which I chanced to be placed, was a person who attracted my attention by the loudness of his voice, and the quaint manner of his reading. When, however, the litany commenced, I suddenly missed the tones of my neighbour, and found that he omitted the three suffrages following the first, in that most beautiful and comprehensive piece of devotion. Upon inquiry, I learned that this person had lately fallen in with one of those seducing tracts, with which this part of our country is inundated by the Socinians; and had learned that it was idolatrous to address petitions to the Saviour who has redeemed us, or to that blessed Spirit who sanctifies those who duly seek his gracious influence. Yet this good man did not hesitate to join in every other part of the service, notwithstanding the prayers to the Saviour, and the ascriptions to the ever-blessed Trinity, which occur so frequently in that service.

In other places I have heard the shrill voice of some pious female overtopping that of a whole congregation, and apparently intending to supply the place of a clerk: and, in most churches, where there is no clerk to officiate, I have witnessed many persons, in different parts of the house, exerting themselves to make up the deficiency; but in such a variety of tones, such discordant pitches, and such unequal time, to say nothing of the sad mistakes often made, as greatly to interrupt that seriousness and singleness of heart, so desirable in every exercise of devotion.

To prevent these, and many other unpleasant occurrences, I heartily wish each of our congregations to be supplied with a clerk, whose religious character should stand high, and whose manner of reading should be approved by the minister and acceptable to the people. In many of the English churches, the office of parish clerk is handsomely endowed, and in some it is filled by persons in holy orders; which shows the estimation it has been held in by pious Christians in former times. Nor can I conceive it would at the present day dero-

gate from the rank of any pious layman of education, thus to assist the devotions of his fellow Christians.

What I have always considered decidedly the best manner of reciting the hymns and psalms, and those other versicles directed to be repeated by the people, next to that of chanting them, is for the clerk to pronounce them audibly and distinctly, and for every person in the congregation, old and young, male and female, learned and unlearned, to accompany him, in a voice just above the breath, forming what I would call (if I might be allowed so mean an expression upon so grave a topic) a universal hum or *susurrum*. Thus all would be engaged as they should be, and none would be annoyed, in the manner that many others besides myself, I doubt not, have frequently been.

SENESCENS.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

As the advocate of the gospel is of course the advocate of peace and good will to men, I shall, I conceive, be within the spirit, if not within the letter of your design, when I offer for insertion in your work the following remarks upon the Quarterly Review, and the increasing good feeling towards this country, among the better classes of people in England. They are copied from a letter which I have lately received from a valued correspondent.

A CONSTANT READER.

"I much rejoice to trace the dawn of a more kindly feeling between our two countries. In this country, more especially, a more just estimate of America is every day gaining ground, and there are many who avail themselves of every opportunity to fan those feelings of warmth and cordiality which are now often visible in the best society here.

"The Quarterly Review is much blamed and reprobated by many even of those of the same party politicks. Its scurrility is really disgraceful.

"I lately received a letter from Mrs. Hannab More, in which she says, 'I forgot whether I told you in my last, that I had spoken to Lord Sidmouth, who visited me at that time, of the shameful conduct of some of our newspapers, reviews, &c. in their unwarrantable treatment of America. He expressed the utmost indignation, and said it was highly offensive in itself, and dangerous in its consequences. I since spoke to another man in power who said he wished much to check it.'

"In a note which I received the other day from Mr. Wilberforce, he says, 'I can scarcely express, in language sufficiently strong to do justice to my feelings, the indignation I feel at the attempts I sometimes witness, to produce a mutual spirit of alienation between the inhabitants of this country and the United States, and my endeavours are used to the utmost to cultivate a mutual spirit of good will between them.'

"I think you will be gratified by these extracts, as demonstrating the feelings of those whose feelings you would most regard."

TO THE EDITOR OF THE GOSPEL ADVOCATE.

THESE lines came to me, in a letter from a female friend, without the slightest supposition, on her part, that they would ever be presented to the publick. I have translated them into Latin verse ; and, after a candid comparison, you will probably agree with the wicked earl of Rochester, that nothing was ever benefited, by translation, but a bishop. Both are yours, to be disposed of, as you please. L.

## HAPPINESS.

All pray for happiness, on earth,  
And ah, how vainly pray !  
Forgetting she's of heavenly birth,  
And they of mortal clay.

Vain beings cease, nor dare suppose  
A nymph, so fair and bright,  
For your sad world of pains and woes,  
Will leave her realms of light.

Be virtuous, and, with patience, yield  
To each decree of heaven ;  
Then happiness, to thee reveal'd,  
Hereafter shall be giv'n.

## VERSIO LATINA.

Mortalis, sit vita sibi fausta, invocat omnis ;  
Ah. semperque rogat, sperat inutiliter !  
Nec memorat natu divam faustam esse supernam ;  
Terrigenam sese nec memorat humilem.  
Vos homines precibus vestris nunc parcite vanis ;  
Credite, nec proprias liquerit alma dea  
Ipsa suas sedes nitidas, descendere cælo,  
Vivet ut in terris, conscia mæstitiæ.  
Vivite, vos, sceleris puri ; concedite virgæ,  
Quidque Deus voluit, vos patienter ei :  
Qui Domino moriuntur, iis Pater ipse revelat,  
Immortalis erit vita beata suis !

FOR THE GOSPEL ADVOCATE.

## EXTRACT FROM THE MESSIAH.

## BOOK II.

*Translated from the original German of Klopstock.*

(CONTINUED FROM VOL. II. PAGE 290.)

Satan, meanwhile, in cloudy mists enwrapp'd  
Pass'd o'er Josephat's valley, and the sea

Of death attain'd. Thence to the cloud-capt top  
Of Carmel mounted he ; and scanned the skies.  
With the grim look of demon, did he eye  
The all stupendous pile ; yet once he wish'd,  
Once more, to view the holiness wherein  
He first was formed. To etherial light  
His murky form he changes, that the stars  
Of morn, as each pass'd still, might not perceive.  
His black exterior. But soon the blaze  
Of this etherial vesture grew too much  
For hell-accustom'd members to support.  
On wings of darkness fled the fiend away,  
Towards his native realm. And now he sank  
Deep 'neath the world's extremes. With hollow sound  
Op'd as he came th' unmeasurable depths  
Of murkiest space. 'Tis here that but begins  
The infernal kingdom. Here might yet be seen  
The transient glimmering of creation's stars,  
Whose brilliancy just palely broke upon  
The unending void. But Satan saw not yet  
His hell ; For deep, O deepest, hath the God  
Of all created from his presence set,  
And those that tread his works, the dwelling place  
Of those rebellious spirits. Deep confin'd  
In dark'ning depths terrifick is it rear'd !  
Since ne'er the space compressed of our orb,  
That scene of heaven's mercies, could contain  
Those subjects of perdition. Stretching wide,  
Itself th' end of every punishment,  
Stands the fiend's kingdom. In three awful nights  
The hand creative shap'd it ; and then turn'd  
His face for ever from the sick'ning sight.  
Else had he ne'er more look'd with pity down  
Upon the race of Adam. Arm'd with might  
Eternal, watch o'er hell two spirits blest ;  
To end, that Satan, rous'd to bold emprise,  
Should ne'er, from out his dangerous gloom, emerge  
Creation, to disturb ; or waste the form  
Of smiling nature. There they sit and gaze  
Above the infernal gates, where yawning sinks  
A steep way, glimmering like twin streamlets fair,  
And looking toward heaven, thro' the works  
Of God's creation ; that the eyes of hell  
May still perceive His power. 'Twas down this way  
Of glimmering light, the arch fiend sought his throne  
Envelop'd round in gloomy vapour, pass'd  
His gates the lord of hell ; and, as he went,  
No eye, 'mid those the dark abyss contains,  
Beheld him ; and Zophiel only saw,

The fiendish herald, where a gath'ring mist  
 Mounted the adamantine steps. He said  
 To one that stood anear him : Thinkest thou  
 That Satan comes so soon ? doth yonder cloud  
 Of lurid mists the glad return portend  
 Which hell's divinities await so long ?  
 While yet he spake, th' o'er-arching vapour fled  
 Amid the air, and render'd visible  
 The front, wrath beaming, of that awful king !  
 Trembling the herald saw, and hasten'd forth  
 On rapid wings to those fire mounts, whose heads  
 Eruct forth floods of flame upon the rocks  
 O'erhanging, and the precipice below,  
 To welcome in their monarch. Thro' the clefts  
 Of these awe-darting mountains, went Zophiel  
 On toward the smould'ring mouth ; and, as he reach'd it,  
 Sudden the fiery stream pour'd o'er that orb  
 Of darkness ; and each subject view'd his king  
 Frowning amid the distance ! each one came,  
 Ev'n those among the mightiest, and sat  
 Humble upon the throne's dark steps below him.  
 O Sionitinn, thou, who look'st upon  
 The depths of hell with tranquil earnestness,  
 Because thou, too, mayst view the front serene  
 Of thy Creator, as he chastiseth  
 Sinners with pitying hand ; O show to me,  
 Thy votary, the deep profound ; and tell,  
 With voice deep-rolling like the stormy blast,  
 What wildest spirits of th' abyss were there !

First Adramelech came. Still more was he  
 Than Satan arm'd with wickedness ; still more  
 Than he, could he conceal. His heart long since  
 Had burnt with fury 'gainst his hellish lord,  
 At the corroding thought, how first of all  
 Satan had rais'd the signal of revolt ;  
 For long, himself had plann'd to arm the train  
 Of spirits 'gainst th' Eternal. Ne'er thought he  
 To serve his rival's power. Whate'er he did,  
 'Twas for himself, or good or evil act.  
 Since years long past, had he revol'd beneath  
 His baleful bosom, how he might obtain  
 Hell's lurid kingdom ; if its king to inflame  
 Anew to prosecute the war 'gainst heaven ;  
 Or, plunge him down beneath unending space ;  
 Or, yet again, should all else fail, in arms  
 To subjugate, and blot him out for ever.  
 When first hell saw th' infernal bands arrive  
 All terrour-stricken, Adramelech sole

Came last ; and bore above his arms of war  
A golden-radiant tablet and exclaim'd :  
Why flee ye thus. O kings ? 'Tis yours to greet  
With songs triumphant this new dwelling place  
Of pomp and immortality, prepar'd  
For our defended liberties. When late  
In new-form'd thunders arm'd, the Mighty One  
And his Messiah follow'd ye, I sought  
His holiest place ; and there this tablet found,  
Big with your future fates. Assemble all  
And hear the words of fate.

(TO BE CONTINUED.)

## RELIGIOUS INTELLIGENCE.

### FOREIGN.

(CONTINUED FROM PAGE 104.)

FROM the Journal of the Rev. Mr. Burnyeat, the visiting missionary in the diocese of Nova Scotia, we select the following interesting extracts.

“ At Tracadie is a settlement of negroes, consisting of thirty-three families, who were once members of the national Church, although of late a few of them have renounced their religion, and now profess the Roman Catholick faith.

“ Of their moral condition, in the estimation of their neighbours, it is pleasing to me to be able to report favourably. 1. They are industrious. Their little farms are in a state of tolerable cultivation. Most of them have a few cattle, and a small flock of sheep, and their huts assume an air of decency. 2. They are not only industrious, but temperate. Their little surplus produce is not exchanged for spirituous liquors, but bartered for such articles as contribute to the comfort and respectability of their families.

“ It was extremely gratifying to me to find that the black population of Tracadie are objects of the society's consideration. The pecuniary allowance made to Demsy Jourdie is the means of greatly benefiting the settlement. Persons of all ages are punctual attendants on the performance of the services of this catechist. Several of them have the Book of Common Prayer, and are able to join in reading the liturgy. I administered the sacrament of baptism to some of their children. The sponsors, from memory, made the answers, prescribed by the rubrick, with promptitude and correctness. In short, a great part of the congregation are well acquainted with the Church service. Their familiarity with it is to be attributed, in a great degree, to the provision made for their instruction by the society. Demsy Jourdie is well qualified for the trust which he holds, and is faithful in the discharge of its duties.

“ The room which forms the scene of their weekly devotions, is not large enough to contain the whole of them ; and to remedy this inconvenience, to which they are consequently subjected, they are



about to build a small church, the timber for the frame of which is already prepared. The dimensions will be 35 feet by 25. One John Devoyce has allotted an acre and a half of land for the site.

"They begged of me to make the society acquainted with what they are doing, and to implore for them a little assistance. £25 will be sufficient to enable them to purchase all the necessary materials that can only be obtained for money, which is a scarce article among them. The society have, in innumerable instances, assisted people of European descent in building churches; but this is probably the first time they have been applied to for aid for a similar undertaking in behalf of any part of the African race in the diocese."

"To reach Sheet Harbour, which had never before been visited by a clergyman of our Church, I have been under the necessity of travelling ninety miles, through a dreary forest, wherein but few houses are scattered. One evening I was benighted before I could reach any habitation, and being unable either to proceed or to return, on account of the trees lying across the path, I was necessitated to pass the night in the open air. Not having anticipated such an adventure, which is not unfrequent in Nova Scotia, I had taken no precautions to provide materials for lighting a fire. But notwithstanding the very delicate state of my health, I have felt no inconvenience from having been thus exposed to the open air. The night was fine, and through the kindness of some friends at Manchester, I had been amply provided with refreshments

"There is no occasion to lament here, as at Country Harbour, the neglect of all public observance of religion. A person of the name of John Jackson reads the service of the Church of England successively at the different houses in the place, which are in number between twenty and thirty. He has continued this pious employment about eleven years, from the time that the society's school became vacant. The sermons which he uses are broken sets of Tillotson's and Sherlock's; he has read them so frequently, that they are quite familiar to his audience. A few volumes of fresh authors would tend much to their instruction. He expressed to me an earnest desire to be furnished with such a supply. His labours are not confined to the reading of the Church service on Sundays. In the interment of the dead he reads the funeral service. The only remuneration he has received for this dedication of his time has been a few potatoes for the last two years, to the value of about forty or fifty shillings."

"The population of Argyle, in number about four or five hundred, is entirely destitute of the stated celebration of Christian worship. They are indeed casually visited by ministers of different religious persuasions. The destitute state of the parish as to religion was exemplified, by my meeting, on the road from Yarmouth, a person travelling thither, in quest of a clergyman to perform the last sad rites over the remains of a near relative, who had paid the debt of nature on the preceding day. The distance of the place of his destination from home, could not be less than thirty or forty miles. On ascertaining my profession, he immediately bespoke my assist-

ance. I did not, however, follow the corpse to the grave, situated in an unconsecrated and remote spot of ground, difficult of access; but, according to the general practice on similar occasions in this colony, I read the burial service, and preached, before the corpse was removed from the habitation of the deceased.

"An Irish emigrant was at the funeral, and perceiving, from the prayers that were used, that I belonged to the Established Church, came up to me to give vent to his feelings, on first hearing, after five years absence from his native land, any one of the services of the united Church read, either in publick or in private. He had not brought a prayer book with him from Ireland—an omission that he could not cease to lament. Having a small family of children at home, some of whom were not baptized, he begged to avail himself of the opportunity that then offered, to have the rite of baptism administered to them. I readily complied with his wishes, and for that purpose proceeded forthwith to his house. When I took my leave of him, I could not but reflect that, notwithstanding the distresses of the mother country, and the plenty of this colony, the privations are greater in the latter than in the former; and that, did the venerable society know the real condition of the poorer parts of Nova Scotia, they would be induced to make even greater exertions, if possible, than at present, for their spiritual welfare."

**AFRICA.** At the conclusion of the year 1820, the Rev. William Wright was sent by the society to the Cape of Good Hope. A letter received from him, dated Sept. 1, 1821, contains an interesting account of what he had begun to do; but this was confined to the reorganization of the national school at Cape Town, which is reviving under his auspices, and the establishment of divine service at the village of Wynberg, eight miles from Cape Town, where the congregation was continually increasing.

**CALCUTTA.** The body of statutes prepared by Dr. Middleton, the late lamented bishop of Calcutta, for the bishop's college, arrived in England in the autumn of 1821, and were submitted to the East-India committee. This committee reported, in January, 1822, some alterations, with which the statutes were provisionally adopted by the society, and transmitted to the bishop. The buildings of this college, including a chapel, hall, and library, and apartments for two missionaries and twenty students, in addition to those reserved for the professors, were to be finished at the close of the year 1822. The society are taking measures to form a college library. They have founded ten theological and ten lay scholarships for native or European youth, educated in the principles of Christianity, and have appropriated to that special purpose 1000*l.* (§4444.) Individuals may form scholarships, at the rate of not less than 5000 sicca rupees, (§2500.) The ordinary age of admission is fourteen. The general state of the establishment in India is in a high degree prosperous, no unfavourable circumstance having occurred to interrupt even slightly the proceedings of the society. The death of Bishop Middleton must form an exception to this remark, but that afflicting event was subsequent to the report before us.

The Rev. W. H. Mill, principal of the college, arrived at Calcutta, in February, 1822, and from his letter to the secretary of the society, we shall subjoin a few extracts.

In September, 1821, the ship touched at the island of Madeira, and Mr. Mill gives the pleasing intelligence that an English church was about being erected at Funchal. "We found," says he, "a very considerable English population, of all ranks, to whom the arrival of a clergyman was an event of some importance, as they were totally destitute of all pastoral ministrations of every kind, and consequently had many children waiting for baptism. This want, however, was shortly to be supplied, by the erection of a church, and the procuring of a regular minister from England. The same zeal for Christianity in its best form, which had prompted some of the resident merchants to this, had extended itself to the greater wants of the Roman Catholick inhabitants. A school had been erected at their expense, for the benefit of the latter class entirely, of which the master was a Portuguese, and in which the New Testament was constantly read in a Portuguese version, with the countenance and approbation of the bishop and clergy of the city."

Mr. Mill adds the following interesting observations on the prospect of introducing Christianity in India, and on the good effects to be derived from the establishment of schools for Christian and Pagan children. We are particularly pleased with his temperate remarks on the influence of dissenting missions. The schisms which exist among Christians are the great obstacle which prevent the success of missionary exertions among the heathen.

"The impulse given to the publick mind here, with respect to the obligation of improving the state of the native population, is indeed remarkable; and the conviction among the more reflecting and religious part of the European society, seems to be gaining ground, that this improvement must involve in it the introduction of Christianity, and should be conducted according to the sober principles, the apostolical doctrine and discipline of our Church. The great difficulty with which we have to contend, is the prejudice which associates every endeavour of this nature, with hostility to the establishment; a prejudice, which, though contradicted by innumerable testimonies, both in former times and the present, exists in the minds of many very different classes of persons, and is confirmed in them by much that they see and hear around them. The good which the missionaries of the dissenting communions, the Baptists especially, are actually effecting among the heathens, is strongly counterbalanced by the evil of this false opinion, which many of them avowedly, and all indirectly, are the means of propagating with it. Excepting this obstacle, arising naturally out of the original evil of their separation, which threatens, more at future times than at the present, the planting of the Church in India, there seems no reason for discouragement. Apprehensions of danger from the native prejudices, are, in the judgment of almost every observer here, without foundation. The experience of the diocesan schools, and others

where the children of pagans are instructed, proves that they will admit any thing, provided their errors be not the direct objects of attack; and that, while the indolence and sensuality of their native habits bind them most to their superstitions, the hopes of their children's advancement are sufficient to make them consent to the method, which, more effectually than any other, tends to undermine the same superstitions in them. From the very limited experience I have myself acquired in this country, I can speak with confidence to the fact, that the scriptures, and other Christian books even in places the most contradictory to the whole system of idolatry, may be read in heathen schools, where Brahmin pundits are the hearers and teachers, without exciting any alarm or offence whatsoever."

At the close of the abstract is presented a "general and brief view of the origin, constitution, past, present, and intended operations" of the society. On the subject of the North American colonies, the following observations show at once how much the society is effecting.

"Of late years the population in these colonies has increased to such an extent, that the society has deemed it necessary to enlarge the number of its missionaries far beyond what was required during the last war; and the table subjoined to the present document will show that the spiritual wants of those countries cannot be adequately supplied without such an addition to the ministers of religion as would almost double the number that was considered sufficient even at so late a period as the year 1816. The actual number of missionaries now in the service of the society, is eighty-six, in addition to which a large body of schoolmasters is partially supported from its funds.

"Another source of expenditure has been opened to the society in the extended colonization of the southern parts of Africa, and in the interior of New Holland, where it will form an object of great and important interest to carry forward the same plans of religious instruction and general education which have been found so effectual in the North American colonies."

In closing our brief abstract of this interesting document, we wish to notice an error which we committed at the commencement, and which is rectified by the last extract. We stated the number of missionaries in the British provinces to be eighty-nine; it appears that there are but eighty-six.

The general account of the society, at the audit in January, 1822, stated the payments of the preceding year to be 22393*l.* 17*s.* or \$99194.89.

In addition to their other trusts, the society hold a fund for the relief of the Vaudois clergy, the remains of the Waldenses in Piedmont. Annual stipends are regularly paid to thirteen pastors of the valleys, independently of certain small allowances made to the widows of the deceased ministers.

## DOMESTICK.

## MAINE CONVENTION.

At the second annual convention of the Protestant Episcopal Church in the state of Maine, holden at Gardiner, October 8, 1821.

The Rev. G. W. Olney, Rector of Christ church, in Gardiner, was elected president.

Wm. T. Vaughan, Esq. of Portland. was chosen secretary, pro tem.

Voted, That the Rev. Mr. Olney. Rev. Mr. Ten Broeck, Robert H. Gardiner, and Simon Greenleaf, Esqrs. be delegates to any general convention of the Protestant Episcopal Church, during the present year and until the next annual convention.

Voted, That the standing committee be appointed to prepare a tract, and cause the same to be published and distributed in the church

Voted, That this convention recommend to the clergy of this state to perform occasional missionary services, and that, if they deem it for the interest of the church, they should be absent two or three sabbaths in the course of the year on this duty.

Voted, That the gentlemen who composed the standing committee last year, be the standing committee this year.

On motion, Resolved, That it is proposed to consider at the next annual convention of this church, and, if deemed expedient, then to alter, the first article of the constitution, by inserting the words, "unless the time and place be altered by the standing committee:" and also to consider at the next annual convention, and, if deemed expedient, then to alter, the eighth article of the constitution, by inserting the words, "the standing committee shall have discretionary power to alter the time and place for the meeting of this convention, notice thereof shall be given to the wardens of the several churches, fourteen days before said meeting."

On motion, Resolved, That it is proposed to consider at the next annual convention of this church, and, if deemed expedient, then to add the following article to the constitution of this church.

"The standing committee shall have power to appoint persons to supply vacancies occasioned in the representation of this church, both in the diocesan and general convention, the persons chosen delegates declining to attend."

On motion, Resolved, That it is proposed to consider at the next annual convention of this church, and, if deemed expedient, to add the following canon to the canons of this church.

"It shall be the duty of each clerical deputy, to lay before the convention at its annual meetings, a particular statement of his church, including the number of communicants, and of marriages, deaths and baptisms in his church during the preceding year; and it shall likewise be the duty of missionaries, when there are any, to give an account of their labours at each meeting of the convention."

Voted to adjourn this meeting without day, and adjourned accordingly.

Extract from the records, J. Merrill, Secretary.

At the third annual convention of the Protestant Episcopal Church, in the state of Maine, holden at Portland, October 2. 1822,

The Right Rev. Alexander V. Griswold was President, *ex officio*.

Prayers were offered by the Rev. Mr. Olney, of Christ church. A most excellent sermon was then delivered by the Bishop from 2, Cor. iv. 1, 2, after which confirmation and the holy sacrament of the Lord's supper were administered by the Bishop, assisted by Rev. Mr. Olney.

After the religious services were over, the convention entered upon the business before them.

Doctor John Merrill was chosen secretary.

On motion of Rev. Mr. Olney, Voted, That a committee be chosen to wait on the Bishop, and request a copy of the excellent discourse delivered by him, before this convention, and request a copy for the press.

Voted, That the Rev. Mr. Olney, the Rev. Mr. Ten Broeck, and Mr. Stephen Waite, be a committee for the above purpose.

Voted, That the standing committee consist of four. Rev. Mr. Olney, Rev. Mr. Ten Broeck, Robert H. Gardiner, and Simon Greenleaf, esquires, were chosen.

Rev. Gideon W. Olney and Rev. Petrus S. Ten Broeck were chosen clerical delegates; and Robert H. Gardiner, Esq., William Tristram Vaughan, Esq., Mr. M. Plant Sawyer, and Mr. William Jacob Quincy were chosen lay delegates, to the next general convention.

The Rev. Gideon W. Olney was chosen trustee to the general theological seminary at New York.

Voted, That the amendments proposed at the last convention, to first and eighth articles of the constitution be adopted.

Voted, That the article proposed at the last convention to be added to the constitution be adopted.

Voted, That the canon proposed at the last convention to be added to the canons of this church be adopted.

Voted, That this convention do approve of the account given of the Protestant Episcopal Church in the ecclesiastical sketches of this state, by the Rev. Jonathan Greenleaf.

Voted, That the secretary give notice of the proceedings of this convention to the different churches in the state.

Voted, That the next annual convention be holden at Gardiner.

Voted, That the Rev. Gideon W. Olney be requested to preach before the next convention.

Voted, That the secretary send a copy of the proceedings of this convention to the publisher of the Gospel Advocate, for publication.

The committee appointed to wait on the Bishop, and request a copy of his sermon, delivered before this convention, for publication, reported, that they had attended to that service, and that the Bishop declined complying with their request.

Voted to adjourn this convention without day, and adjourned accordingly.

Extracted from the records, John Merrill, Secretary.

## GARDINER LYCEUM.

AN institution, of a character somewhat novel in this country, has been recently established at Gardiner, in the state of Maine, by the name of the *Gardiner Lyceum*. Its object is to provide more extensive means of education than can be found in the common schools of our country, and such means as are better suited to the wants of farmers and mechanicks than are furnished by the higher schools, or even at our colleges. The manner in which this is to be accomplished is shown in the following extract from the address of the trustees of the institution. "With a view to furnish to farmers and mechanicks the education here represented as so useful, the Gardiner Lyceum has been established; and the course of study will be arranged with a particular reference to the wants of those classes, for, whose particular benefit it is designed. As soon as a suitable apparatus can be procured, lectures will be given upon the sciences there taught; and the application of those sciences to the arts will be illustrated as fully, as the nature of lectures will admit. As fast as the funds of the institution will allow, models will be procured of the best machines employed in the useful arts. Specimens will likewise be collected of the natural productions of the country, as opportunity offers; and they will be deposited in a cabinet in the Lyceum.

"Candidates for admission to the Lyceum will be required to produce certificates of good moral character, and will be examined in the four fundamental operations of arithmetick; addition, subtraction, multiplication, and division, both upon simple and compound numbers, and in reduction. It is also very desirable, that English grammar should be understood by those entering the Lyceum; and although the trustees do not at present consider it as an indispensable requisite, yet they hope it will have been studied by persons, applying for admission. The studies at the Lyceum will be—

"For the first year. Arithmetick, Algebra, Geometry, Trigonometry, the Mensuration of Surfaces and Solids, and Book-keeping.

"In the second year. Surveying, Navigation, Mechanicks, Hydrostatics, Pneumatics, and Chemistry.

"No student will be required to attend to all the branches of instruction for the second year; but only those, which are best adapted to his future wants. He will likewise be instructed in the practical application of the knowledge thus acquired, to the particular art which he is to practise.

"Two years will complete what is deemed an essential course; but instructions will be afforded to those who wish to continue their studies another year.

"The studies for the third year will be—

"Other branches of Natural Philosophy, the higher branches of Mathematicks, Natural History, and the first volume of Stewart's Philosophy of the Mind.

"There will be regular exercises in English composition; and each Monday morning all the classes will be instructed in the principles of natural and revealed religion. There will be three terms, and three vacations in each year. One vacation will be of five weeks from the

first Wednesday in July, one of two weeks from the third Wednesday in December, and one of two weeks from the first Wednesday in April. The price of tuition will be eight dollars a term. Four students of good talents, but needy, will be admitted without charge."

On the first of January, of the present year, the Lyceum was organized, and the Rev. Benjamin Hale inducted into office, as Principal. We confidently trust that so excellent an institution as this is in its design, and, so far as we can judge, in its plan, will not be suffered to languish for want of patronage sufficient to ensure its success. Mr. Hale's inaugural address has been published; and we present our readers with the following extracts.

"The discoveries of modern science have opened to us more just views, and led to a more rational mode of investigation. The operations of nature are no longer regarded with a mysterious dread, or as the capricious movements of a doubtful agent, or under the control of stellar influence;—but as subject to fixed and unvaried laws, established by a benevolent Deity, and accommodated to the wants and the highest happiness of his sentient creation.

"Philosophers too have thrown aside their veil of mystery, and have become the publick teachers of mankind. They disclose the secrets of nature, and the manner in which they may be made subservient to the uses of life. They have interpreted the written scroll, which shines in golden characters above our heads, not as a book of fate, which, like the hand writing upon the wall, is full of terrible but unintelligible import, but as a chart, which kindly serves to guide the wanderer upon the trackless ocean, or over the unknown desert, to his desired home.

"In consequence of this change in the character of science, in the dispositions of its votaries and the benefits it has laid at the door of every man, prejudice against it has nearly ceased. We would say quite. But there are still many who receive its benefits, without confessing their obligations,—who yet look upon it as something of a useless nature. And perhaps most men regard it as belonging to the closet, the laboratory, or the lecture room, rather than the work-shop, the manufactory, or the field.

"But though philosophers have hitherto been, for the most part, secluded from the common pursuits of life, and have made their attainments from the study of books, or from private experiments, they are not the only men of science. There are thousands, who call themselves practical men, in distinction from men of science, who in truth derive all their merit from the science, which they have unknowingly united with their practical skill. It is forgotten, that every operation in the arts is really an experiment in philosophy, and as truly illustrative of some law of nature, as any performed in the laboratory or the lecture room; and that every artist, who understands the reason of the operation is so far a man of science."

"Among the benefits, which result from a study of the physical and other sciences, in their relations to the useful arts, its moral influence should not be forgotten. What can more forcibly teach to man the true dignity of his nature, his superiority to the beasts which perish,



and the elevation which he should ever seek to maintain in his conduct, than his ability to render even the secret operations of nature subservient to his happiness and his designs, and her laws almost obedient to his will?—And what can more fully impress him with the conviction of the goodness of the Deity, than to meet in every retired nook, new evidence of this attribute, and to find in every new discovery in science or in art, some new and unsuspected method, in which God has been doing good to his creatures. To the unlearned man the book of nature is sealed. It is, indeed; not only written within, but without, and its external characters are divine. But how much more he discovers, who can break the seals! the beauty of the heavens, when the king of day pours over them his flood of light, or when they are lighted up by the milder radiance of the moon, and stars which sing around her;—the garniture of the fields,—and the melody and breathing odours of the groves, may kindle our imaginations, and if there is devotion in our hearts, may awake it to ecstasy:—but how much deeper will be his reverence and his gratitude, who sees in the marshalling of the hosts of heaven, the finger of the Deity, pointing out his path to some weary traveller; who sees the springing herb secretly elaborating the juices, which shall alleviate the pains, and heal the sicknesses of suffering humanity;—who analyzes the breath of spring, and beholds in all the mysteries of nature, a God governing all things, and secretly causing all things to work together for the good of his creatures.

“In exhibiting, as we have endeavoured briefly to do, the connexion of science with the useful arts, and showing the importance of the former as the foundation of the latter, we have given you in part the views, which led to the establishment of the Gardiner Lyceum. It is the object of this institution to give instruction in those branches, which are most intimately connected with the arts, and to teach them as the foundation of the arts. In this respect we believe its design to be original. There are many institutions in our country, where these sciences are taught, and we are proud to boast of one in our own state, where they are taught with singular success. But the education at college is designed only as a general introduction to the liberal sciences; it furnishes a mental discipline, and is intended to enlarge the views of those, who are afterwards to pursue the study of some particular profession. It embraces too wide an extent; it consumes too much time, and is attended with too great expense, to be attained by the greater part of the community, and especially by those, who are to pursue agriculture, or some mechanical profession for their support. But were it otherwise; were it in the power of these classes to obtain an education at college, it is not an education suited to their wants. They do not merely require to be instructed in the sciences, but to be taught these sciences in a practical manner. It is not sufficient for them, as for the general scholar, to be taught the common laws of chemistry;—they must be instructed particularly in the chemistry of agriculture and the arts. It is not sufficient for them, to be able to repeat and to demonstrate a few of the general laws of mechanics:—they must be taught the application of the laws; they must be made acquainted with machines; and they must

understand the sources of error in applying theory to practice. These things are not done at our colleges—not from any defect in their systems, but because it would be aside from their design. One class of students could with no more propriety expect that the physical sciences should be taught with minute and constant reference to the wants of the mechanic and farmer; than another, that all instruction in the learned languages should be directed to making proficient in biblical criticism; or a third, that ethics and political law should be so taught, as to prepare them for the litigations of the bar, or the deliberations of the senate chamber. But it is plain that to practical men science must be taught in a practical manner. We are taught this by the frequent failures of men who are not deficient in the general principles of science, but who are unacquainted with the particular science of the arts. It will not be said then that the founders of this institution have assisted in unnecessarily multiplying seminaries of education; for it is new in character, and it is designed to supply the wants of a large portion of the community, for which no provision had hitherto been made. Nor will it be said, that these wants are not real. The education of the advocate or divine is scarcely more necessary to his success, than that of the mechanic or the farmer. If the professions of the former are themselves branches of science, those of the latter are founded in science. And as we expect empiricism from those, who enter the learned profession without a suitable preparatory education, so we can expect nothing but deficiency of skill in mechanics, who have been taught only the manual exercise of their arts. There surely can be no reason, why mechanics and agriculturists should not be instructed in that science, which will enable them to follow their pursuits not blindly, but from rational views. Those who have not this education, may indeed copy faithfully the practices of their fathers, but we cannot expect from them improvements which shall enrich their country and benefit the world. Is it extravagant to suppose that there may be many Watts and Wedgewoods scattered through our country; their talents buried in obscurity, and not known even to themselves from the want of opportunity for their development? And would it be presumptuous to hope, that at this institution, some of these intellects may receive their first impulse and be first directed into that path which will lead them to honour and extensive usefulness!"

---

#### CONSECRATION IN PHILADELPHIA.

WE insert, with great pleasure, the following account, from the Church Record of the consecration of a Gothick church, in Philadelphia. We agree with the writer in the opinion that this ought to be considered as the most appropriate kind of architecture for churches.

"On Thursday, the 27th February, St. Stephen's church, in Philadelphia, was consecrated to the service of almighty God, by the Right Rev. William White, D.D. Bishop of the Protestant Episcopal Church in Pennsylvania, in the presence of the Right Rev. John Henry Hobart, D.D. of New York, the Episcopal clergy of Philadelphia, and a large concourse of other persons.

"Morning prayer was celebrated by the Rev. Dr. Abercrombie, and the Rev. James Montgomery, and a very appropriate and impressive sermon delivered by the Right Rev. Bishop Hobart, from Heb. xii. part of 23d verse, which we are happy to understand will soon be published.

"The numerous congregation, assembled on the occasion, were still and attentive, in a degree evincing the deep interest they took in the solemnities of the day.

"This beautiful edifice is a chaste and correct specimen of Gothick architecture, and is the only one in the country that in its external appearance and internal arrangements is conformed to that *style* of building.\*

#### CONSECRATION IN BINGHAMPTON, (BROOM CO. N.Y.)

##### FROM THE CHURCH RECORD.

On Friday, Jan. 31, a new church erected in this village, was consecrated to the service of almighty God, by the Right Rev. Bishop Hobart, by the name of Christ's church.

In the course of the sermon preached by the Bishop, he took occasion to state, that, when he first visited this place, about nine years since, the Episcopal Church was scarcely known here. It was only about five years past, that he had consecrated a commodious edifice for worship. And he had now the high gratification of consecrating another edifice larger than the former, and finished in a style of great neatness, and even with no inconsiderable degree of elegance. He mentioned this circumstance as highly honourable to the congregation, and particularly so to the individuals by whose liberality and exertions so much had been effected in so short a period. And it was his earnest prayer, that in this that they had done, God would remember them for good.

The church is finished somewhat in the Gothick style of architecture. The pews gradually rise from the chancel, and are nearly all neatly lined and furnished with cushions, and the desk and pulpit are very handsomely finished. The pews are principally sold, and the money arising from the sale, with the subscriptions, has rather more than defrayed the cost of erecting the building.

#### TO CORRESPONDENTS.

THE conductors of the Gospel Advocate have received, from "a subscriber," a notice of the character of a lately deceased, and lamented statesman. They beg leave to inform their friend, that it does not comport with the design of the Advocate, to insert biographical sketches, unless they represent the character of the deceased as particularly eminent for its Christian excellence. Such sketches it would give them pleasure, at all times, to bring before their readers. In making these remarks, they speak generally, and have no reference to the distinguished individual alluded to, concerning whose religious character they have no knowledge.

The paper of P., on prayer meetings, is under consideration. The remarks of R. on human influence, are received, and will be inserted with great pleasure. We hope to receive farther communications from the author. Several other communications are received, and approved for insertion as our limits will permit.

\* The writer of this article probably knows nothing of Christ church, Gardiner, in the state of Maine; both the exterior and interior of which are purely Gothick.

THE  
**GOSPEL ADVOCATE.**

No. 29.]

MAY, 1823.

No. 5. Vol. III.

**THEOLOGICAL.**

TO THE EDITOR OF THE GOSPEL ADVOCATE.

REMARKS ON DR. ADAM CLARKE.

**T**HE literary labours of Dr. Clarke have shown him to be a profound scholar, and an able biblical critic. With a mind long inured to deep research, he brings to the investigation of his subject the highest attainments in oriental literature. All his writings are deserving of regard, if not of praise. But his commentary on the bible will be a lasting monument of his piety and learning, and of his fitness for so important and arduous a work. If we cannot subscribe to all his opinions, yet we find in his commentary much to delight the scholar, and improve the Christian. The writings of such a man have a high claim on our respect for two reasons: First, because he is an eminent scholar and divine, and secondly, because he is a candid dissenter from the Church of England.

In a note on Matt. iv. 18, Dr. C. remarks, that "*men-made ministers* have almost ruined the heritage of God. To prevent this our Church\* requires that a man be inwardly moved to take upon himself this ministry, before he can be ordained to it. And he who cannot say, that *he trusts* (has rational and scriptural conviction) *that he is moved by the Holy Ghost to take upon himself this office*, is an intruder into the heritage of God, and his ordination *ipso facto* vitiated and of none effect. See the truly Apostolick Ordination service of the Church of England."

What is worthy of remark in this note is, that Dr. C., a celebrated preacher in the Methodist connexion, a sect among whom there are but few other than lay preachers, should have been so impressed with the necessity of a valid, apostolical ministry, as to pen the above note. It is, however, but another confirmation of the fact, that prejudice and enthusiasm, are often at variance with consistency, and the pride of sect will induce a practice which our judgment may disapprove.

It is not my intention to enter upon the question of Episcopacy. I mean only to point out what appears to me to be an inconsistency between the opinions and conduct of Dr. C. Others may be able to reconcile them, but I confess I am not. If the ordination service prescribed by the Church of England be truly apostolical, as Dr. C. asserts it to be, then none other than Episcopal ordinations can be

\* The Church of England is here meant.

apostolical, for the apostles cannot be at variance with themselves. We have no right to inquire why Dr. C. preferred being a Methodist preacher, instead of a minister of the Episcopal Church; but we may state our surprise, that he should not have entered into the Christian ministry, according to the "truly apostolick form," which he so wisely and liberally recommends. According to the form of ordination which he declares to be "truly apostolick," spiritual authority is conferred by Episcopal hands. Presbyters have not the power of ordaining in the Church of England; because we can find no such power acknowledged or practised in the primitive church, and because no such power was given to them at their own ordination. As no one can lawfully give what he never lawfully received, presbyters cannot, without arrogance, and contempt of apostolical authority, the usage of the primitive church, and ecclesiastical order, ordain any one to the ministerial office. When Mr. John Wesley was ordained a presbyter of the Church of England, by the imposition of the bishop's hands,\* Dr. Potter, bishop of Oxford, *did not*, for he *could not*, give him authority to ordain others. Mr. Wesley's authority to ordain, or to commission his followers to preach the gospel and administer the sacraments, was, therefore, gratuitously assumed; and persons so appointed, were, to all intents and purposes, or as Dr. C. may be said to express it, *ipso facto*, "men-made ministers." They were Mr. Wesley's ambassadors, not Christ's; they still continued laymen, for the ordainer or appointer having no commission to convey spiritual authority, most certainly could not bestow it. Mr. Wesley's own commission was, "to preach the word of God. and to minister the holy sacraments in the congregation where he should be lawfully appointed thereunto." Not a word was said about his ordaining others, as is the case at the consecration of a bishop. Mr. W. was *sent* to perform certain specified duties in *subordination* to his "ordinary, and other chief ministers, unto whom was committed the charge and government over him," and *not to send others* into the vineyard. All, therefore, who have no other authority for preaching, and ministering the holy sacraments, than what is derived either immediately, or mediately from him, are ~~nothing~~ more than laymen, and, consequently, have no authority to minister those ordinances of religion in Christ's name, for which, from the beginning, an order of men were specially appointed by Divine authority, and regularly continued in his Church, to the present day.

The declaration to this purpose, made by Dr. Clarke himself, could not have been more explicitly written, than in the quotation at the beginning of these remarks. He there declares the ordination of the Church of England to be *truly apostolick*, or, in other words, to be a *divinely instituted*, and, therefore, a *valid* ordination. Now according to this service in the Church of England, there are three orders in the Christian ministry, Episcopally ordained, and it is this

\* 2 Tim. i. 6.

which constitutes it a *truly apostolick service*. Dr. Clarke, himself, bears testimony to this fact: "*Deacon, Presbyter, and Bishop*, existed in the *apostolick church*; and may, therefore, be considered of *Divine origin*." Note on 1 Tim. iii. 13. Dr. Clarke was too wise a man not to know the extent to which his remarks would lead, when he declared this service to be *truly apostolick*. He knew the service to be Episcopal. He knew that the validity of orders in the Church of England depended upon their uninterrupted succession from the apostles, through the line of bishops, and he knew that these circumstances constituted an authorized ministry, and commissioned ambassadors of Christ. Does it not, then, appear somewhat strange, and inconsistent in the learned commentator, to remain a preaching layman, when a valid, and a *truly apostolick* ordination can be obtained?

The description given by St. Paul of the qualifications of a bishop, in 1 Tim. iii. had reference, I believe, to the order of presbyters, and not to bishops, as the term now implies.\* These directions were given to Timothy for his government, in the exercise of the ordaining power with which he had been invested by St. Paul.† Dr. Clarke, in his commentary on this epistle, makes the following remarks on *bishops*, properly so called, as the term is now universally understood:

"*A good work.*] A work it then was; heavy, incessant, and painful. There were no unpreaching *prelates* in those days; and should be none now. *Episcopacy* in the church of God, is of *Divine appointment*; and should be maintained and respected. Under God, there should be supreme governours in the *church*, as well as in the *state*. The *state* has its *monarch*; the *church* has its *bishop*: one should govern according to the *laws of the land*; the other, according to the *word of God*." Note on 1 Tim. iii. 1

"A Christian bishop," says Dr. Clarke, "professing love to God, and all mankind; preaching a religion, one half of the morality of which was included in, *Thou shalt love thy neighbour as thyself*, would naturally be sought to by those who were in distress, and destitute of friends. To enable them to entertain such, the church, over which they presided, must have furnished them with the *means*. Such a bishop as St. Paul, who was often obliged to labour with his hands for his own support, could have little to give away. But there is a considerable difference between an apostolical bishop and an ecclesiastical bishop; the one was generally itinerant, the other comparatively local: the former had neither house nor home; the latter had both. The apostolical bishop had charge of the church of Christ universally; the ecclesiastical bishop, of the churches in a particular district." Note on 1 Tim. iii. 2.

"In former times, bishops wrote much, and preached much; and their labours were greatly owned of God. No church, since the apostles' days, has been more honoured in this way, than the British Church. And although bishops are *here*, as elsewhere, appointed by

\* See Whitby in loc.

† See 1 Tim. v. 1, 19—23. 2 Tim. i. 6.

the *state*,\* yet we cannot help adoring the good providence of God, that, taken as a body, they have been an honour to their function. And, since the reformation of religion in these lands, the bishops have in general been men of great learning and probity, and the ablest advocates of the Christian system, both as to its *authenticity*, and the *purity* and *excellence* of its *doctrines* and *morality*. *Note, ibidem.*

"It seems to have been a practice dictated by common sense, that the most grave and steady of the *believers* should be employed as *deacons*: the most experienced and zealous of the *deacons*, should be raised to the rank of *elders*: and the most able and pious of the *elders*, be consecrated *bishops*. As to a *bishop of bishops*, that age did not know such. The pope of Rome was the first who took this title. But *DEACON, PRESBYTER, and BISHOP, existed in the apostolick church; and may therefore be considered of DIVINE ORIGIN.*" *Note on 1 Tim. iii. 13.*

These quotations prove, that Dr. Clarke, in declaring the ordination service of the Church of England to be an *apostolick service*, was well aware that, by that service, no ordination is deemed valid, that is not Episcopal; and no ministry legitimate, that does not consist of the three orders, *bishop, presbyter, and deacon*. This is explicitly stated in the following extract from the preface to that service:

"It is evident unto all men, diligently reading holy scripture, and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's church; Bishops, Priests, and Deacons, which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore to the intent that these orders may be continued, and reverently used and esteemed in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal consecration or ordination."

What Dr. Clarke intends by "men-made ministers," in the paragraph at the beginning of these remarks, may readily be understood. And here, I go with him hand in hand. But as my intention was solely to make some few remarks on the concluding passage of the quotation, I shall dismiss the subject with expressing my regret, that he does not furnish us with an example of consistency, in his conformity to a service, he so highly commends.

A PRESBYTER.

\* This remark is too general, and does not apply to the United States. The American bishops are not appointed by the *state*, but by a convention of clerical and lay delegates from the several churches in a diocese. But in whatever manner they may by law, or ecclesiastical usage, be *appointed*, yet none but *bishops* can *consecrate*, or *ordain*, to the Episcopal, or any other spiritual office. The remark, likewise, will not apply to the Episcopal Church of Scotland.

SERMON.—No. XXIV.

ROMANS ix. 30—32.—*What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith: but Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefor? Because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone.*

THIS is the conclusion which St. Paul makes from his arguments through the preceding part of this chapter, and it shows, what indeed is evident to all who read the chapter, that the apostle is discoursing of the Jews and Gentiles, and justifying the dealings of God, in rejecting from his church the unbelieving Jews, and admitting converts from other nations to a full participation of all the privileges of his chosen people.

In the first sixteen verses of this chapter, the apostle, after stating the blessings and privileges by which God had distinguished the descendants of Abraham, shows that the Divine promise to his posterity would not be frustrated, though the Jews, through unbelief, should be cut off from the church; because there was a spiritual Israel, including all who had the faith of Abraham, in whom the promise would be, according to its true sense, fulfilled. As Ishmael and Esau, the first-born among Abraham's descendants, were rejected, and their younger brethren, Isaac and Jacob, received as the true seed, so God might extend the blessings of the gospel dispensation to whom he pleased; even to all who believe: and make all who would submit to the righteousness of Jesus Christ, heirs according to promise. And he brings that part of his argument to this conclusion: "What shall we say then? Is there unrighteousness with God?" Is it unjust in him thus to extend his salvation to the nations of the earth? "God forbid." Long before, as the Jews must well know from the holy scriptures, God had expressly declared his sovereign right to dispense his blessings: "For he saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion." No promise made to Abraham, or to any one, is to be construed as restraining his power and just right to be merciful to any people.

"So then (concludes the apostle, 16,) it is not of him that willeth nor of him that runneth; but of God that showeth mercy." He elected whom he would to be the patriarchs of the holy family. The favour was not from their will or their works, but from God alone. Isaac willed that Esau should have the blessing: but God, who is wiser, bestowed it on Jacob. It is indeed to the Christian a great consolation that this mercy is bestowed on whom the Lord will. In what other hands could our salvation safely be reposed? To whom else can we with such confidence look for mercy, as to that God who so loved the world, as to give his only Son, to be our Saviour?



But if it is offensive to the pride of man, that *mercy* should be at God's sovereign disposal ; much more is it offensive that *justice* should also rest with him. The apostle has shown in the first sixteen verses of this chapter, that God is good and merciful in admitting the Gentiles to a participation in the gospel privileges, and faithful in keeping his promise to the seed of Abraham. He proceeds, in the 17th and following verses, to justify the rejection of those Jews who believed not in Jesus Christ. If they were offended at the former part—that the unclean nations of the sinful world should share with them, God's chosen people, in the blessings of his covenant and religion, much more did it displease and exasperate these self-righteous sons of Jacob to be told that they who would not receive Jesus as the Christ, should be wholly cut off from these great privileges, and become outcasts from the Divine favour. But this was the revealed truth of God, and by his minister faithfully to be declared. The apostle calls their attention to God's former dealings with the king of Egypt. "For the scripture saith unto Pharaoh, even for this purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." The wickedness of that monarch, in opposing the word of God, and refusing to let his people depart, that they might serve him in the wilderness, merited the immediate vengeance of the Almighty ; but his life was prolonged, and the judgment reserved to a more fit period. "For this cause, saith the Lord, have I raised thee up." He was exalted and preserved in that lofty station that God's providential power might be rendered conspicuous in the sight of the world. He first exhibited the great wickedness of Pharaoh to publick view ; and then, when the full time of vengeance came, so ordered the circumstances of his tremendous destruction in the Red Sea, that God's name *was* "declared throughout all the earth." It remains still, even at this remote day, one of the most signal, and fearful instances of Divine judgment to be found in the pages of history. The inference from the case of Pharaoh, as applied to the apostle's argument, was this : that God's upholding the Jews as he then did, was no proof that he would not, or that he might not justly cast them off. On the contrary, in doing it, he would deal with them in like manner as he had done with Pharaoh. They also, like him, were reserved for a more fit day of vengeance when the manner and circumstances of *their* destruction should declare, as it has done, God's name and glory "throughout all the earth." "Therefore," adds the apostle, "bath he mercy on whom he will have mercy, and whom he will he hardeneth. His sovereign right to show *mercy*, appeared in his choice of Isaac and Jacob : his right to *harden* the wicked, to withdraw his grace from impenitent transgressors, to prolong their lives for a season, and make their perverseness subserve some purpose of his providence, is also shown, in the case of Pharaoh. And still it is true, (though the apostle has not so applied it,) that God may govern his church as he pleaseth. He may send his gospel to *what* ever nation it seemeth to him good. To him it appertains to pre-

scribe the means and terms of salvation, whether faith or works. He could once make it necessary to be circumcised and keep the law; and he can as justly make it our indispensable duty now to "repent and believe the gospel." The Christian will most cheerfully acquiesce in this part of the chapter. That "God hath *mercy* on whom he will" is our best hope and consolation. That "whom he will he *hardeneth*," every pious soul must feel is most awfully just. It is of the Lord's mercies that we are not consumed. Should he take from us the strivings of that grace, which we so often receive in vain, who could justly *reply against him*?

The apostle, however, supposes that some of the Jews might be so unreasonable: "Thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will?" This objection, St. Paul first answers by showing its presumption. "Who art thou, O man, that repliest against God?" What impiety must it be in us, frail, blind, and sinful creatures, to object and murmur against the wise, the good, the just, and almighty Ruler of the universe! Are we wiser than he? Can we convict him of folly or injustice? Let us remember that we are but dust;—that he is in heaven and we upon earth. In the five last chapters of Job, the presumption of *replying against God*, is exposed at large, and it ought to make us, as it did him, *abhor ourselves, and repent in dust and ashes*. "Shall the thing formed, say to him that formed it, why hast thou made me thus?" We are the workmanship of God. He has a better right and greater power to dispose of us, than the potter has over the clay, who yet of the ductile material makes whatever vessel it pleaseth him.

The apostle, having returned this reproof to the petulance of the murmuring Jew, meets his objection with other arguments. It was founded on mistake of God's dealings, as though, because his power is uncontrolled, its exercise were arbitrary and unjust: as though it were possible that the Judge of all the earth would not do right: as though men were punished for that which they are compelled to do, or cannot avoid doing. This was perverting the apostle's doctrine. Pharaoh was not hardened till he had first opposed the word of God. *The things which belonged to the peace* of the Jews were not *hid from their eyes*, till they had first closed their ears, shut their eyes, and hardened their own hearts against the truth. Jesus wept over their perverseness, and lamented that they had not, *in that their day of grace*, learned wisdom. "What if God," says the apostle, "willing to show his wrath," for the abuse of such great privileges, as they had enjoyed, "and to make his power known," in the punishment of their perverseness, "endured with much long-suffering, the vessels of wrath fitted for destruction?" What if God continued Pharaoh's life, after it was forfeited by his wickedness? What if he upheld the Jews for some time after they had rejected the gospel of peace, crucified the Lord of glory, and persecuted his disciples even unto death? Does it offend, that God is patient and long-suffering? Will the criminal complain that execution is delayed?

The apostle shows the wisdom and the benevolence of God in this very dealing: how little reason the Jews had for complaint, and how much the Gentiles for rejoicing, that the Lord had thus ordered "his purpose of election." With him all punishment of sinners is just; all forbearance is mercy; not only to the immediate object of the forbearance; but (in the present instances certainly) to other people—even to "all the nations of the earth." For God, in this dispensation, this just punishment of the Jews, whose accumulated sins had rendered them vessels of wrath, and fitted them for destruction, *made known*, as the apostle adds, "the riches of his glory on the vessels of mercy," the believing Gentiles, "which he had afore prepared unto glory," by these very dealings with the Jews. This wonderful "depth of the riches, both of the wisdom and goodness of God," as the apostle expresses it, is explained in the 11th chapter, where, the Lord permitting, at some future opportunity, we shall consider and admire it. We shall there see, with much cause for gratitude and praise, his merciful goodness, "even to us, whom he hath called, not of the Jews only, but also of the Gentiles:" even us of the Christian church, hath he prepared unto this honour, by a continued chain of providential events, and in due time hath called us to a knowledge of his grace and faith in him.

The apostle, in the 25th and following verses, proceeds to show from the prophets, that the Gentiles were to be called into the Christian church. Thus God said by the prophet Hosea: "I will call them my people which were not my people; and her beloved, which was not beloved. And," still more plainly in the first chapter he declares, "it shall come to pass that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God." Strange it was, that the Jews should object to an event which was so clearly foretold in their sacred scriptures. The apostle further reminds them that the destruction of the tribes of Israel was also predicted. Isaiah (x. 22,) lamented that, "though the number of the children of Israel be as the sand of the sea, a remnant (i. e. a small part only) shall be saved." The great body of the nation, it was thus clearly predicted, would perish in unbelief. "For he will finish the work," continues the apostle, still quoting from Isaiah, "and cut it short in righteousness: because a short work will the Lord make upon the earth." The destruction and dispersion of the unbelieving Jews, it was foretold, would be executed in a short time after the judgment commenced; which the event verified. And yet it will be just on the part of God, and done in righteousness; because they were before as *vessels of wrath*: their sins and perverseness had *fitted them for destruction*. And the same prophet Isaiah had before predicted, i. 9. "Except the Lord of sabaoth had left us a seed, we should have been as Sodom, and been made like unto Gomorrha." Had not a few continued faithful, the whole nation of the Jews, like those wicked cities, would have been utterly destroyed. Our Saviour declares the same thing, when prophesying the destruction of the Jews: "Ex-

cept the Lord had shortened those days, no flesh (no part of the nation) should be saved: but for the elect's sake, the days shall be shortened." And perhaps Isaiah had respect to this, when he said, "The Lord shall cut short the work in righteousness," meaning that the calamity should not be continued till the whole people perished: that for the sake of the believing remnant, the Christian church, the days should be shortened.

We now come to our text, which contains some inferences that the apostle draws from his reasoning, and from the prophecies considered. "What shall we say then?" What inference follows from what has been said? This appears to be the truth: "That the Gentiles, who followed not after righteousness," who had before lived in wickedness and idolatry, "have attained to righteousness, even to the righteousness which is of faith." Convinced that they were sinners, they trusted not in their own works: they looked to God's mercy for acceptance, through Jesus Christ: and for this faith they were justified. "But Israel, who followed after the law of righteousness," who had been, as they boasted, careful and scrupulous in performing religious rites, and observing the law of Moses, "have not attained to the law of righteousness. Wherefore?" This seems as a paradox: how can it be that they who were the most diligent in following after righteousness, should be the very people who have not obtained it? The reason is soon given: "Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone" of their own righteousness. They observed indeed the letter of the law, respecting meats, and sacrifices, and purifications, and the sabbath: but they departed from its spirit. The law was their school-master to bring them to Christ: all its institutions pointed to him as the end of the law for righteousness to them who believe. It showed them that they were polluted, sinful creatures, and could not be accepted as righteous without a sacrifice, to expiate their offences. But the sacrifices under the law, the blood of beasts which they offered year by year, could not in themselves take away sins: they looked forward to Christ the great and only true Sacrifice. Yet when Christ came, and, as the true Lamb of God, was slain for the sins of the world, these unbelieving Jews did not receive him as their Saviour, nor acknowledge his merits. They claimed justification by the works of the law which they had done: they trusted in the shadow, while the substance they rejected. A Saviour who was put to death, their pride would not receive: Christ crucified was to them "a stumbling block." But this also "is written" in Isaiah and clearly predicted: "Behold I lay in Zion a stumbling stone, and rock of offence:" a Saviour whose deep humility would through their pride be an obstacle to their faith, and induce many to reject him. And yet, adds the prophet, "whosoever believeth on him shall not be ashamed:" that is of his humility: but glory and rejoice in his cross. To such believers, Christ crucified is "the power of God, and the wisdom of God."

Such, briefly as I can well express it, is the plain sense of this chapter : and, when rightly understood, what chapter can be more interesting or instructive ? It wonderfully unfolds the mystery of God's providence in the calling of the Israelites, and the institutions of the law, and shows, in the clearest light, that sure foundation, that Rock of ages, on which our salvation stands. Christ, speaking of himself as this Rock, says, " Whosoever shall fall upon this stone, shall be broken : but on whomsoever it shall fall, it shall grind him to powder " The Jews stumbled upon it and were much divided : it fell upon them, and was their destruction.

Let it be our improvement to consider, and carefully to shun their fault. We are indeed generally inclined to acknowledge that Jesus is the Christ, and we look for no other Messiah. But we are liable, not less than the Jews, to stumble on our own righteousness, and like Pharaoh to exalt ourselves against God. It has often been observed, and it must continue to be repeated, while the gospel is preached to the race of Adam, that our pride opposes the wisdom of God : we naturally and continually incline to set up our will and our reason against the Divine plan of our own salvation. But this is done at our peril. If we stumble on this stone, we shall be broken. Hence publicans and harlots, as our Lord says, will enter the kingdom of God before the self-righteous. Those who followed not after righteousness ; those who have lived in sins and infidelity ; if they will seek salvation now by faith ; if the language of their heart is, " God be merciful to me a sinner ; " if their trust is in Jesus Christ, they shall be accepted. None that come to him, will be cast out. We have much occasion to rejoice that the Lord omnipotent reigneth ; that he governs the universal world ; that all events, and that especially, which, to us, is of all the most interesting, our eternal state—the salvation of our soul—is at the sovereign disposal of his infinite wisdom. He has mercy on whom he will ; and we know that he is *not willing* that men should perish : even " the vessels of wrath fitted for destruction, he endured with much long suffering." Those who love his laws and seek his favour, he will never leave nor forsake : those only will he destroy, who are hardened by his goodness, and despise his mercies. Let it then be our great concern and religious care, as God shall give us grace, to be of those humble, believing souls ; those obedient children, " on whom he will have mercy : " and to shun the sins and impenitency of those whom God may justly *harden*. Let not the presumptuous, impious thought enter our minds, that God can unreasonably *find fault*, or punish those who are not guilty. *Our ways are unequal* ; but his are not so. We have sinned and done wickedly, but his ways are equal : he " is no respecter of persons." We are indeed in his power, as clay in the hands of the potter : our hearts, our souls, our immortal destinies, are at his control. His mercy would form us into " vessels of honour." Let us take heed that through our wickedness the work is not marred. It is not for us to ask, " Why hast thou made me thus ? " but " What wilt

thou have me to do?" Our part is gladly and faithfully to perform the will of him, who hath called us out of darkness into marvellous light.

What an exalted idea does it give us of God's benevolence, to learn from his own word, that even his judgment—his strange work—is intended not more to show his displeasure against sin, and "make his power known," than to manifest "the riches of his glory on the vessels of mercy:—even us whom he hath called, not of the Jews only, but also of the Gentiles." Can we hesitate to trust in such a God? Can we fear that his secret decrees may debar us of access to the streams of his mercy? Can we wonder that he should "find fault" with those who will trust in their own works for justification, rather than in him who has "put away sin by the sacrifice of himself," and is "the Lord their righteousness?" Can you suppose that any obedience which you have rendered to the righteous laws of God, or can render, will, of its own merits, put away your sins, and obtain immortal blessedness? Let us not "stumble at that stumbling stone." "The righteousness which is of faith," is indeed, and ever has been, "a rock of offence," on which the pride of wisdom, and the pride of virtue "stumble." But "whosoever believeth in him shall not be ashamed." He that trusts in his Saviour, has his foundation upon the Rock of ages, and shall at last arrive at eternal glory. And to Him, our God and Saviour, be rendered immortal praise. Amen.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

HAVING recently had occasion to express, in publick, some thoughts on human influence, I was urged, by a respected friend, to communicate the substance of what I then said, for your very useful miscellany. With this request I have so far complied, as to send you the following paper, which you will use as you think proper. R.

IN discussing the subject of that influence, which we, as members of society, exert upon each other, it seems natural to consider, in the first place, the *facility and power*, with which this influence is exerted; and then, the *extent of its operation*, and the *length of its continuance*.

Our *facilities* for exerting an influence on the characters of each other, are so many and great, that it is difficult to conceive how two persons can meet and converse together, without exerting a mutual influence. Such a thing seems to be impossible. And every man, who examines critically his intellectual and moral state, will observe, that however short his interview with another may be, it has had an effect upon him; and that every thing, which he notices in the manners, conversation, and actions of others, and in the circumstances of their condition, and style of their living, affects, in some degree, his conduct, and changes, in some degree, his character. Hence it is, that

human conduct is seldom stable ; that human character is seldom stationary. The patrician acts upon the plebeian, and the plebeian upon the patrician ; and the different members of the same class act upon each other. Every meeting, every conversation, every instance of opposition or co-operation, in the pursuit of pleasure or business, gives rise to a mutual sympathy of feeling, and to an action and re-action, which produce changes, of some kind, in the state and character of the immortal mind.

And this influence is usually exerted when we think little about it. We sit down by the fire-side, with our families ; we meet in the social circle with our friends ; we call upon an acquaintance ; we transact business with a stranger ; or we go up to the house of God ;—and all is soon forgotten. But we have, probably, left impressions on some minds, which will never be erased. Nor can any care, forethought, labour, or ingenuity of ours, prevent this. The nature of the human mind, and the economy of human society, must first be changed.

And this influence, which is exerted with so much facility and constancy, has often great power. It often produces very important results. A single brief interview may give such a bias and direction to the mind, as will lead to a radical and permanent change in the character and conduct. A single instance of advice, reproof, caution, or encouragement, may decide the question of a man's respectability, usefulness, and happiness in the world.

Such great events may result from single acts. And some of the acts of almost every individual, do probably exert such an influence on some child, domestick, or intimate associate.

But if we would gain a correct view of a man's influence during his earthly existence, we must not confine ourselves to detached portions of that influence. We must survey the aggregate effects of all his actions. We must look, not at the streams, as they move separately through a thousand valleys, but at those streams, when united in one broad and deep channel, and rolling along a mighty, resistless flood.

Now, how numberless are the overt acts of a life of twenty, thirty, forty, or sixty years ! How they fill the whole track of our earthly pilgrimage ! How, like a vast army, they stand up in thick array ! And though their individual strength be small, yet how immense the united energy of the whole great phalanx !

Thus much may be said concerning the *facility* and *power*, with which men exert a direct and present influence on their fellow-men. Let us now take into view that which is indirect and future, and endeavour to enlarge our apprehensions, so as to survey the *extent of its operation*, and the *length of its continuance*.

The influence of men is not to be confined to the circle of their acquaintance. It spreads on every side of them, like the undulations of the smitten water, and will reach those whom they never saw. They cannot confine it to their state or country. It will spread into other states, and other countries. For, it will not die when they die ;

but is a legacy, which all bequeath to succeeding generations : and it will exist, and act, and enlarge its sphere of operation, for ages and ages to come !

We feel the effects of what was done by Abraham, Moses, David, Alexander, and Cæsar—men, who lived and acted in a distant country, and twenty, thirty, forty centuries ago !—and generations a hundred ages hence, and in a hundred different lands, may feel the effects of our actions ! yes, that influence, which is now comparatively feeble and limited, may, in some distant age, have attained to a greatness and territorial extent, of which we have now no conception.

For an illustration of this, consider the case of CLAUDIUS BUCHANAN, the author of the “*Christian Researches in Asia*,” and a great promoter of benevolent enterprises. When Buchanan was a child, his influence was like that of other children, It was limited. When he embarked for India, it was still limited. But on his return from India thence, it acted on a large portion of the British empire. At his death, the sphere of its operation was still wider. Multitudes, in this western world, then felt its awakening energy. It has survived his dissolution ; and has been spreading ever since. It has identified itself with that of most of the charitable institutions of the day. And it will continue to enlarge its sphere, till, in some remote period, it may act on the vast population of the globe.

The same may be said of Scott, the commentator on the bible ; and of Luther, and Augustine, and St. Paul. They are dead, and their bodies have crumbled into dust ; but their influence lives, and is daily extending.

And, though our influence may be less powerful, than was theirs when alive ; and though it may enlarge the sphere of its operation less rapidly ; yet it may last as long, and act as really, and come at length to the same universality. Nor will it alter the case materially, if our names are known but a little way from our homes, and are soon forgotten by all the world.

~~—After having illustrated my subject,~~ I cannot forbear making one or two reflections, ~~which naturally rise~~ from the illustration.

1. Of how great importance is this power of exerting an influence upon others. It is a talent of prodigious value. Even were it to last only during this short life, yet, with such facility, and constancy, and energy is it exerted, that it would, even then, be of vast moment. But we have seen, that it will survive us and our generation ; that it is a bequest, which whether rich or poor, we must all make to future ages.

Upon the rulers of the people, and the ministers of the gospel, a thousand eyes are fixed ; to them a thousand ears are listening. They act directly, and with great force, upon a multitude of families at once ; and their influence, whether good or bad, will be transmitted through many channels, and into numberless places, and through countless ages.



But no private station can render this talent unimportant. No retirement can destroy it. The prisoner in the dungeon, cut off from intercourse with all but his keeper, exerts an influence on him, and he on others, and they on a thousand more. The mothers of Samuel and Timothy, of Doddridge and Newton, in the secrecy of domestick retirement, unobserved by the world, taught their little ones the great truths of the bible. They could have had no suspicion how important were their labours. But the event has shown, that they were kindling a flame, the benign radiance of which was to extend to other ages, and over a great part of the world.

"Great effects often result from little causes." The "widow's mite" may touch some secret spring, on which depends, in the providence of God, a series of events, destined ultimately to pour light from heaven upon a thousand or a million souls. It may be the first in a series (perhaps a long series) of causes, that shall result in the conversion of a sinner, the salvation of a soul from death, and the raising up of some great promoter of true piety, whose praise, like that of Latimer or Leighton, shall be in all the churches, for a great while to come.

O had they, who contribute of their property or labour for the propagation of the gospel, an eye like God to see the end from the beginning; and a mind like his, to comprehend the relations and tendencies, and the remote and ever-growing consequences, of benevolent deeds;—there would be a motive to perseverance, which would act upon them constantly, delightfully, and irresistibly.

2. How solemn is a residence in this world. Whatever we do or say in the sight or hearing of others, we are always liable to be producing changes in somebody, which will take hold on the judgment of the great day, and be felt for ever! And such an influence is even now abroad; and is acting, beyond our control, upon relatives, and friends, and acquaintances, and upon multitudes whom we never saw. And it has taken such a strong hold upon the world, that the stroke, which lays us silent in the tomb, will not materially affect it. It will exist in youthful vigour; and fly from man to man, and from kingdom to kingdom, and from generation to generation; and, from far distant ages, may lift up its voice, like a spirit of darkness, or an angel of glory!

If such be our situation here, what shall we do? Obey the Divine law. Let that be the rule of your life. Employ your money, and labours, and prayers, with a view to it. Then will you leave behind you a fountain of good, the streams of which will be perennial; the source of joy, and perhaps of salvation, to thousands in succeeding ages.

And who is there, that would not desire, if ever admitted to the world of glory, there to welcome, from age to age, immortal souls, who will ascribe their salvation to the blessing of God on his influence? Who is there, that would enter heaven, and, through the vast regions of bliss, and through countless ages, never find one happy soul, who

was saved through his instrumentality ? If there be any such distinction, in that blissful world, as that of riches and poverty, such a one must be accounted poor indeed. He has it is true, escaped the dangers of this tempestuous ocean ; but, like some ship-wrecked mariner, he has escaped with nothing but his life.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

IN a review of Bishop Dehon's Sermons in the British Critick for September last, which is copied into the Christian Journal for December, there are some observations on the support of the American Episcopate, to which I wish to call the attention of your readers. After mentioning the consecration of Bishop Seabury, in 1784, and that of Bishops Provost and White, in 1787, the reviewer proceeds as follows. "From these small beginnings the American Church has, in less than 40 years, attained to its present extent and regular form ; and promises to increase daily in numbers, as well as in learning, piety, and virtue. It is supported, of course, as our own Church (the English) originally must have been, by the voluntary liberality of its members ; and that liberality is assuming a shape which will in process of time, put the hierarchy in possession of a suitable and permanent endowment." To this paragraph is annexed the following note. "It is not generally known, that before the American war, a large sum (we have heard 20,000*l.*) was left by a Mr Paul Fisher, of Bristol, towards establishing Episcopacy in America, *which has never been claimed.*" The concluding expression seems to imply that when properly claimed it will be paid. If so, it certainly deserves to be looked after ; and I cannot but hope that the approaching general convention, in May, will take the necessary measures to institute an inquiry. I have had the curiosity to calculate the increase of this sum at 5 per cent in the ratio of compound interest from 1775 to 1823, 48 years, and if I am correct in the calculation, it will amount at the end of this year to 218,441*l.* 7*s.* 3*d.* or \$970,850  $\frac{400}{100}$  ; nearly a million of dollars !

If the executors of the will have taken the proper care of the bequest, it will be seen that the *Fisher fund for the support of the American Episcopate*, would not only place all our bishops in a state of comfortable independence, free from all parochial cares, and able to devote themselves wholly to the duties of their high office, but might also be made sufficient, by proper management, to meet all the future exigences of our country, as the formation of new dioceses may become necessary. Supposing a million of dollars were held by trustees, under the provision that one half should be suffered to accumulate in the ratio of compound interest, the annual interest of the remaining half would be sufficient to allow \$2500 per annum to 12 bishops, which, with the sums raised by their respective dioceses, would be amply sufficient for our present purposes. Do not smile, Mr.

Editor, and think me a visionary. I have not persuaded myself to believe fully that the bequest will be obtained, much less am I inclined to consider as certain that it has been as well managed as my figures have indicated it might. My object is merely to excite the attention of the pious and affluent friends of our Church to this subject. Every Episcopalian considers the existence of the order of bishops as essential to render a church apostolick. Here, then, we have an example of a benevolent individual in England providing for the support of bishops in America, at a period when there was not, and it was very uncertain if there would be, a single bishop through the vast extent of what is now the United States. Ought not this instance of disinterested affection for our Church to make a deep impression upon the members of it, and excite them to do likewise? How many are there whose connexions are well provided for, or who have none to whom they consider it proper to leave their whole fortunes, who, by imitating this example, might make glad the city of our God. I do not speak of the imperishable name they would leave in the annals of the Church, because that is not the high motive which ought to operate upon the Christian's mind; but I speak of the good, the incalculable good, which must be the result of this pious benefaction. We have frequent instances of the endowment by will of professorships in our university; and I rejoice to see the interests of learning so well provided for. But is not our religion more valuable? Who that witnesses the apostolick labours of our venerable bishop, and considers how much more might be accomplished if a competent support should release him from poverty, and from parochial cares and duties, will not say that 20,000 dollars would do much more good if left for the support of the Episcopate, than if made the basis of an endowment for a new professorship in academical learning?

The amazing increase of small sums, when the interest is suffered to accumulate, should excite persons of moderate fortunes to make the Church an object of their charity. A single dollar, if put at six per cent interest when the Plymouth colony first landed, would in the year 1824 amount to a sum exceeding 130,000 dollars; and the annual interest of it would be sufficient to support from ten to fifteen parish ministers. If one hundred dollars had been placed at interest, as a foundation for the support of a bishop, in 1784, when Dr. Seabury, the first American bishop, received consecration, it would have amounted, in 1824, to more than a thousand. Or, if to combine the two objects of giving present support, and providing for future increase, one half only of the annual interest should be added to the principal, the sum would be more than doubled in 24 years. Five hundred dollars given this year to the trustees of donations to the Protestant Episcopal Church, would enable them to give the bishop, at the expiration of the first year, 15 dollars; at the end of ten years, 20 dollars; and at the end of twenty-four years, 30 dollars; while in 1847, the principal would be more than doubled, and would accumulate with a rapidity which must surprise even those who make the calculation. F.

## PRAYER MEETINGS.

[It was with reluctance that the conductors of the Gospel Advocate consented to insert in their March number the communication signed an Episcopal layman, on the subject of prayer meetings; not surely because they are indifferent or undecided with respect to it, or that they wish to conceal their sentiments; but because they consider the present period as peculiarly unsuited to temperate discussion. Having inserted it, however, they consider themselves bound to treat the supporter of opposite sentiments with equal impartiality. They have therefore consented to the admission of the following communication from their correspondent P., in the hope that nothing more on either side will be offered for insertion. There are some expressions in it which betray too much levity, and which, therefore, they have admitted with pain. On a subject of so much importance, they think that the utmost seriousness and circumspection should characterize the language which may be employed. As they have given their own sentiments very fully on the subject, in the remarks on the communication by the Episcopal layman, and have seen no reason to alter them, the conductors think it unnecessary to add any further remarks.]

## TO THE EDITOR OF THE GOSPEL ADVOCATE.

I HAVE read, in your number for March, the remarks of a layman, and your editorial reply, on the subject of "prayer meetings;" and entirely coincide with you, in your opinion respecting them. I also am a layman; and, in the remarks which I am to offer, cannot be suspected of any secret influence, on the score of prerogative. As, on the one hand, I have no clerical rights, privileges, or immunities, to defend, so, on the other, permit me to avow the absence of all ambition to signalize myself by the display of "*my prayer gifts*," in any "prayer meeting" or "class meeting" of Episcopalians, Moravians, or Methodists. I do not "*feel*," that I have *any* "*gift*," which is more valuable, *in my own eyes*, than *the gifts*, contained in the Book of Common Prayer. And I am not prepared to believe, that, even among the most "*gifted*" and *expert* of our lay brothers and sisters, one can be found, who will presume, in any moment, not of *inspiration*, to compare his or her extempore effusions, with the brief, comprehensive, and eminently beautiful supplication of St. Chrysostom with which the morning and evening service of the Church concludes.

In my objection to prayer meetings, permit me to be more explicit. I object surely to no prayer meeting, prescribed by the regular convention; and to none sanctioned by bishops, priests, or deacons, they, or one of them, being present, presiding, and ordering all things, and offering suitable prayers from the liturgy. In our American liturgy, we are furnished with a form of family prayer, to be used by the heads of families or others; on such occasions friends or neighbours may be present; if this be a prayer meeting, I have no ob-

jection to such prayer meeting: and it might be needless to say that I had none. were it not well to be perfectly exclusive in my reasoning, to avoid frivolous replication. To all other prayer meetings, I object; and I object, first, as a Churchman should object, who believes himself to be bound by the canons of the Church; and who, we are to presume, cannot consider himself in the light of an amateur, entitled to select such parts of church worship, as may suit his fantastick or vitiated taste, and to reject the remainder. If he demand this privilege, it appears to my understanding, that he is, *pro hac vice*, a separatist; that he is not a Churchman in the regular acceptance of the word; and, if rectors have sanctioned this irregular procedure, among their parishioners, they are liable to censure, for aught I can comprehend to the contrary. The xxiii. article is as follows: "It is not lawful for any man to take upon him the office of publick preaching, or ministering the sacraments in the congregation, before he is lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work, by men, who have publick authority given unto them in the congregation, to call and send ministers into the Lord's vineyard." The collections of men, and women, and children, in private houses, for the purposes of prayer, &c. are certainly congregations, and not always less numerous than the collections in many of our churches. And why not publick? Is it not true, that the daily inquiry is, "will there be a prayer meeting this evening?" And that any of the parish, who may incline, have free ingress to this occasional chapel, in the same manner as they would into the church itself? Have we not all known the house within to be filled, and numbers attending through the doors and windows, from without? Is this private devotion? Is it not the position of your correspondent, that, on such occasions, at such meetings, laymen and lay women exhort, and preach, and pray? And is not this preaching in publick to the congregation? And would not such preaching in publick be in opposition to the article above recited, even if the liturgy were strictly pursued in the department of prayer? *a fortiori*, where the prayers are in part or altogether extemporaneous? Perhaps such individuals "feel" themselves called to this ministry. But called is clearly explained in the article itself, not to be self-ordained, but constituted by men, who have publick authority for this purpose. I am not now discussing the comparative merits of different modes of worship, but endeavouring to prove that no consistent Churchman can adopt the course proposed by your correspondent. How far these meetings are supererogatory must be for ever a matter of opinion; and the affirmative and negative will probably be assumed and supported with equal pertinacity. But this touches the question of expediency, and I have still something to say, in point of right, recommending to your correspondent to weigh maturely the xiv. article, on works of supererogation.

The xx. article commences thus: "The Church hath power to decree rites and ceremonies," &c By virtue of this power the Church in convention send forth the Book of Common Prayer; as, for example,

“Ratification of the Book of Common Prayer. By the bishops, the clergy, and the laity of the Protestant Episcopal Church in the United States of America, in convention, Oct 16, 1789. This convention, having, in their present session, set forth a Book of Common Prayer, &c. do hereby establish the said Book and they declare it to be the liturgy of this Church, and require that it be received as such, by all the members of the same, &c.” This is not a simple recommendation, but a most positive injunction and requisition. Suppose that the convention in full divan had been addressed as follows. You have supplied forms for only two kinds of worship, publick and private : but there is a kind of worship, different from both ; it clearly is not private family worship ; and we dare not say it is publick, for then we, who, as laymen, officiate, shall be subject to censure. But it is a kind of worship, in which, detachments of parishes meet, with or without their clergy ; men and women preach, and exhort, and pray extemporaneously ; and the clergy themselves, when present, use the liturgy or not, as they think proper. Is this canonical ? Is it likely in its tendency, to suppress heterodoxy, or to multiply crude opinions of scripture texts, and to promote schism ? In one word, is it allowable ? Can any man, of sound mind, doubt the reply of the convention to queries such as these ?

It has been suggested, that the English liturgy, from which the American is chiefly compiled, contains no office for private devotion, no family prayer. I am unable to comprehend the bearing of this suggestion, having already shown that “prayer meetings” are more frequently of a publick than of a private character. But what have we to do with the English liturgy, more than with those of Sts. Chrysostom, Peter, James, or Basil ; of the Maronites, or of the Cophthæ ; or with the Armenian, Roman, Gallician, Ambrosian, African, or Spanish. The word *λειτουργία* literally means a publick work, but, in a restrained signification, among Romanists, signifies the mass. But whatever its etymological, or its appropriated meaning, in other countries, with us it can only mean our American Book of Common Prayer, which is enjoined upon us by the convention ; and in which we are supplied with family and other prayers, sufficient, in my humble opinion, for all our *wants*. If your correspondent, or the advocates of prayer meetings, think otherwise, I cannot but consider their *wants* unreasonable. At any rate, to amend, vary, or augment, beyond the limit prescribed, lies with the convention alone ; and, until such alteration be made, I cannot consider any man, lay or clerical, who departs from the liturgy, a consistent member of the Church.

If I am not greatly in error, there is much more put at hazard, in any deviation from the path of uniformity in religious worship, than our gratuitous lay preachers imagine. We are not unfrequently, by our attachment to some darling measure, completely blinded to its ultimate operation on a whole system of things ; and we are too apt to be reduced, through our personal vanity, or that desire for novelty, which is inseparable from the character of man, to abandon the beaten

road, for by-paths of perplexity and error. No great evil may result from one instance of departure from rule ; but the integrity of the rule must be preserved ; for if the first deviation be permitted to pass with impunity, a second and a third may follow. And finally you may find it less easy to oppose a long continued series of deviations from your liturgy, than to resign it altogether. If the clergy feel themselves authorized, on such occasions, to pray extemporaneously, shortly they may gather sufficient confidence to introduce this novelty into the pulpit ; and, perhaps, in due time, in case of sickness of the rector, some gifted sister may then display the extempore eloquence of Jemima Wilkinson.

Uniformity has been the object of constant solicitude from the very foundation of the Church. In the infancy of the Church, the liturgy in every diocese was formed by its bishop. He had the arrangement of all ordinary circumstances, keeping to the analogy of faith and doctrine. Afterwards the whole province followed the metropolitan church, whose example became the rule ; and, as Lindwood admits, the *common law* of the Church : “ intimating, that the use of several services in the same province, as was the case in England, was not to be warranted but by long custom.”

Clergymen are punishable in England, for using any other public prayers, than such as are prescribed in the Book of Common Prayer. Stat. 1. Eliz. cap. 2. If forms of prayers, for private family worship had been established in the English liturgy, can any one doubt, that the statute of Elizabeth would have comprehended private family prayers, as well as public prayers ? In our own country, the Church is not thus dependant on the state ; but the clergyman, who violates its rules, is “ in danger of the council.” Does it not naturally follow, that, if the meetings and proceedings, to which we object, can be construed to be private, which I contend they seldom are, does it not follow, that the use of extemporaneous prayers, in private meetings, is no less censurable than in public ?

I have attempted to show the *strict impropriety*, on the part of *Churchmen*, of extemporaneous prayers, public and private. They can also be shown to be inexpedient on the ground of inferiority to such as are in the liturgy. I have endeavoured also to prove the impropriety of prayer meetings such as your correspondent approves ; and in which, laymen, as I contend, “ *preach in public*,” in violation of the xxiii. canon of the Church, or *in private*, in opposition to the *requirements* of the convention, adopting other prayers, than such as are contained in the liturgy.

When your correspondent shall have convinced me, that such prayer meetings as he advocates, are not adverse to the canons of the Church, and to the spirit of the bishops, clergy, and laity, expressed in convention. I will endeavour to prove such meetings supererogatory, if not militant against the true spirit of Episcopacy. And when he shall have shown the *right* by which the bishop or a clergyman of any diocese, can in any common case, adopt his own extemporaneous prayer, in place of a prayer in the liturgy, which is required to be used, in

every diocese, not only in *publick*, but altogether ; then I will attempt to offer a few reasons to show how much may be lost, by his presumption to exercise that *right*.  
P.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

SAUL AND JONATHAN.

THE first chapter of the second book of Samuel, from the 19th verse inclusive, to the close, contains the lamentation of David over Saul and Jonathan. This beautiful fragment of holy writ I have attempted to paraphrase, and am now assured, by experience, of the justice of Bossu's remark, that simple ideas are diminished, in proportion as the pomp and parade of language are increased. No form of expression, prosaick or metrical, and no power of language, however splendid, can surpass the simple and unpremeditated eloquence of David's lamentation over Jonathan and Saul. Permit me to observe, that the three first stanzas are no part of the paraphrase, but matter of induction, comprising facts, gathered from the first part of this chapter, and from the last chapter of the preceding book. L.

Philistia triumph'd, and Israel fled ;  
King Saul, upon Gilboa, slept with the dead.  
Three princes, who follow'd, and fought in his train,  
Lay, cold as their armour, confus'd with the slain.

When tidings to David were brought of their fall,  
Confirm'd, by the crown and the bracelet of Saul,  
In the first burst of anguish, he could not lament,  
But arose, and, in silence, his garments he rent.

With the chiefs and the people, till even he wept ;  
They mourn'd, and their fast, until even, they kept.  
Then David lamented for Saul and his son,  
Whose banners were fallen, whose battles were done.

Weep, Israel, weep, for the depth of thy wo,  
Thy mighty are fallen, thy valiant are low !  
Thy boasted high places of refuge how vain !  
Thy beauty is, ev'n upon Gilboa, slain !

In Gath, tell it not, nor in Ascalon tell,  
Where idols are worshipp'd and infidels dwell ;  
Whose daughters, exulting, shall chant, as they go,  
Philistia's triumph, and Israel's wo.

Ye mountains of Gilboa, ne'er may the rain,  
Nor the soft dews of Heaven refresh you again,  
Where lies, all dishonour'd, and cast on the ground,  
The shield of thy monarch, anointed and crown'd.

The sharp sword of Saul, from the blood of the slain,  
The fat of the mighty, return'd not in vain :



Nor back from the battle came Jonathan's bow,  
Till his far-flying arrows had routed the foe.

In their lives, O, how lovely and pleasant were they !  
In death, undivided, together they lay !  
They were stronger than lions, and swifter they were,  
Than broad spreading eagles, that triumph in air.

O, weep, that a prince of the people should fall !  
Ye daughters of Israel, weep over Saul !  
Who adorn'd you with jewels, and bade you enfold  
Your beauty, in garments of scarlet and gold.

In their places of strength, upon Gilboa's height,  
The mighty are slain, in the midst of the fight !  
O, Jonathan, great is my sorrow, for thee !  
How pleasant, my brother, thou wast unto me !

Thy hand and thy heart, O, my brother, were mine ;  
The love ev'n of women was nothing to thine.  
But the mighty have fallen th' ungodly have won  
The sword of the sire, and the bow of the son.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

THE CHRISTIAN HERALD.

BRIGHT is the star of the east that arose  
O'er Beth'lem of Juda's plains ;  
And pure is the flame of love that glows,  
Where Christ, the Redeemer, reigns.  
And bright is the eye that faith inspires,  
As a lamp to pilgrims giv'n ;  
And warm is the breast whose holy fires,  
Like incense ascend to heav'n.

And soothing the voice, that in accents sweet,  
The tidings of peace proclaim ;  
And welcome the hymning strains, that repeat,  
The great Jehovah's name.

And blest is the Herald, that bears the call  
Of the Saviour to distant lands ;  
Who leaves his country, his home, his all,  
To go where Christ commands.

O ! calm is that saint's expiring hour ;  
The star of the east illumines  
The shadows of time that gather and low'r  
O'er the path that leads to the tomb.

When pensive he views fond memory's chart,  
And the tear bedims his eye ;  
And the thoughts of his home assail his heart,  
Still he feels that God is nigh.

He peacefully yields his fleeting breath,  
When his spirit is summon'd away ;  
And he joyfully treads the vale of death,  
That leads to the gates of day.

Charleston, S. C.

E. J.

## RELIGIOUS INTELLIGENCE.

### NEW YORK.

In consequence of the prevalence of malignant fever in the city of New York, the thirty-sixth convention of the diocese of New York was held in St. Paul's church, in Troy, on the 15th and 16th of October, 1822. From this circumstance, or from other causes, it was but thinly attended. Of the clergy, there are in the diocese, 71 presbyters, and 19 deacons—total 90. Of these, 11 appear to have no cures, and 8 are exclusively engaged in giving theological and academical instruction, leaving 71 who have the care of souls. Of the clergy, entitled to seats in the convention, 32 were absent, and 42 attended. The whole number of congregations in the diocese is 127 ; of which, only 24 were represented by 37 lay members. Parochial reports were received from only 49 churches. There are upwards of 20 missionaries employed, of whom 19 are enumerated by the bishop, and regular reports from these 19 were presented by him to the convention. From 10 of the parochial clergy no reports were received, and we observe some cases in which clergymen who have the charge of two or more churches, have reported the state of one, and omitted the rest. For instance : in the list of the clergy, we find that "the Rev. John Brown" is "Rector of St. George's church, Newburgh, and St. Thomas's church, New Windsor, Orange county." On turning to his report, we find the state of St. George's church reported, but not that of St. Thomas's. So "the Rev. Russel Wheeler" is "Rector of Zion church, Butternuts, Otsego county, and St. Andrew's church, New Berlin, Chenango county." The latter is reported, but we can find no account of the church at Butternuts. For these defects, we are unable to assign any adequate reason. We mention them because we conceive that it is an object of great importance to have in all our state conventions, full and accurate reports made of every parish, nay, of every family belonging to our communion ; and we look to the powerful and efficient diocese, of which we are now giving an account, for an example of this fullness and accuracy. In all other parts of the United States, Connecticut, Pennsylvania, and Maryland perhaps excepted, our Church is only in a state of infancy or resuscitation. With these remarks, we shall proceed to exhibit as correct a tabular view of the state of the diocese as the Journal before us will permit.

Abbreviations.—*C.* city ; *M.* minister ; *R.* rector ; *A. M.* assistant minister.

Counties.	Cities and Towns.	Rectors and Ministers.	No. of Churches.	Churches.	Families.	Baptisms.	Marriages.	Funerals.	Communicants.	Sunday Scholars.	Observations.
Albany	C. Albany	R. Wm. B. Lacey	1	St. Peter's		68	13	15	175	150	
Cayuga	Auburn	R. L. Smith	1	St. Peter's		32	4	7	76		
Chenango	New Berlin	R. R. Wheeler	1	St. Andrew's		10		5	50		
Columbia	C. Hudson	R. C. Stebbins	1	Christ		23	8	3	63		
Delaware	{ Delhi	{ M. J. P. F. Clarke	2	{ St. John's		24	1	4	60		
	{ Waterville	{ M. W. B. Thomas	1	{ St. Peter's		3		1	22		
	{ Fishkill	{ R. David Brown	1	Trinity	25	10	5	6	65		
Dutchess	{ Hyde Park	{ R. J. Reed, D. D.	1	St. James's	100	29	13	122			
	{ Poughkeepsie	{ R. Joseph Prentiss	2	Christ		31	17	13			
Greene	{ Athens	{ R. H. V. Onderdonk, M. D.	1	{ Trinity		41	18	22	170		
	{ Catskill	{ R. F. H. Cuming	1	{ St. Luke's		23	6	15	36		
King's	Brooklyn	R. F. H. Cuming	1	St. Anne's		23	5	19	35		
Monroe	Rochester	R. Parker Adams	1	St. Luke's*	50	23	5	19	35		
Montgomery	Johnstown	{ R. H. L. P. F. Pénéveyre	1	St. John's		10			25		
		{ R. J. Milnor, D. D.	1	St. Esprit†		27	24	432			
		{ R. W. Richmond	2	St. George's		1		6	27		
		{ R. G. Upfold, M. D.	1	{ St. James's		29	9		51		
New York	C. New York	{ R. W. Creighton	1	{ St. Michael's		10	638	100			
		{ M. P. Williams	1	St. Luke's		32	21	100			
		{ R. H. J. Feltus	1	St. Mark's		106	34	400			
			1	St. Philip's§							
			1	St. Stephen's							

\* Rector has officiated in seven other places.

† Service in French.

‡ Communicants in the summer 90

§ St. Philip's. This congregation consists entirely of coloured persons, & their minister is a coloured man; new church building and nearly completed, in place of the one destroyed by fire.

New York, con- tinued.	C. New York, continued.	R. the Bishop { W. Berrian B. Onderdonk R. T. Breintnall R. Nathaniel Huse R. Henry Anthon R. Orin Clark R. J. P. Cotten R. John Brown M. F. T. Tiffany R. Nathaniel Huse R. J. V. E. Thorn R. Seth Hart R. E. M. Johnson R. Eli Wheeler R. David Butler R. W. A. Clark R. D. Huntington R. Charles McCabe R. A. P. Proal	3	{ Trinity St. Paul's St. John's Zion St. Paul's Trinity St. John's Trinity St. Andrew's St. James's St. George's Christ St. Luke's St. George's St. George's St. James's Christ St. Paul's Christ St. Mary's St. Paul's St. James's St. George's	149	24	134	750	* Burials 737; but 1-4 only parishion- ers. † Trinity, Utica. This congregation have raised and ex- pended during the last year not less than \$3000, in pay- ing their debts, re- pairing church, pur- chasing an organ, and other religious purposes. ‡ St. John's Ca- nandaigua. The re- port was made by Rev. W. Barlow, late Rector, but from the list of cler- gy it appears that the Rev. J. P. F. Clarke has since re- moved from Delhi and Waterville, Del. county, and become Rector of St. John's.
Oneida	{ Paris Utica Canandaigua Geneva Coldenham Goshen Newburgh Cooperstown Richfield Flushing Hempstead Newtown N. Hempstead C. Troy Balston Spa Charlton Milton Schenectady		1	{ St. Paul's St. John's Zion St. Paul's Trinity St. John's Trinity St. Andrew's St. James's St. George's Christ St. Luke's St. George's St. George's St. James's Christ St. Paul's Christ St. Mary's St. Paul's St. James's St. George's	104	30	19	200	50
Ontario			1		19	5	6	62	60
Orange			1		10	3	11	55	
Otsego			1		12	4		96	
Queen's			1		3	1	1	34	
Rensselaer			1		4	2	1	27	
Saratoga			1		25	9	14	59	
Schenectady			1		12	5	12	69	
§ Trinity, Geneva.			1		44	9	15	90	
			1		17	19	19	130	
			1		10	5	5	70	
			1		58	11	32	143	
			1		22	6	6	80	
			2		12	1	9	52	
			1		7	5	4	40	
			1		8	4	6	64	

Counties.	Cities and Towns.	Rectors and Ministers.	No. of Churches.	Churches.	Families.	Baptisms.	Marriages.	Funerals.	Communicants.	Sund. Scholars.	Observations.
Westchester	{ New Rochelle* Phillipsburg† Rye Westchester	R. L. P. Bayard	1	Trinity		2	3	5	30	69	* <i>New Rochelle.</i> Sunday school re- cently established. Ladies of the parish have formed a Bible & C. P. B. Soc. A sum almost sufficient to rebuild the church has been subscribed. † Phillipsburg Aux. Bible and C. P. B. Soc. has been recently organized.
		R. John Grigg	1	St. John's		25	1	9	88		
		R. S. Haskell	1	Christ		17	26	18	50		
		R. J. Wilkins, D. D.	1	St. Peter's		15	5	9	35		
					40		176	1121	368	486	

### REPORTS OF MISSIONARIES.

Counties.	Stations.	Missionaries.	Baptisms.	Marriages.	Funerals.	Communicants.	General Observations.
2 Otsego	{ Otsego* Burlington,†&c. Unadilla, &c.	Daniel Nash	20	8	2	6	* Society fluctuating. At St. John's, Otsego, there are but two families who were there 20 years ago. † Burlington flats, a sober, decent, and respectable congregation. ‡ This report by Mr. Wilcox, the late missionary, Mr. Peck being lately appointed in his place.
2 Albany and Greene	{ Rensselaerville Windham, &c.	Marcus A. Perry Samuel Fuller	15	3	1	64	
2 Onondaga	{ Onondaga Hill† Manlius, &c.	James Thompson Thomas K. Peck Palmer Dyer	4	3	2	2	
			5	1	13	14	
			40	10	5	40	
			1	2	2	90	

2 Washington	{ Sandy Hill, &c.	A. G. Baldwin	10	42	* Being in deacon's orders cannot report
1 Erie	{ Granville, &c.	Moses Burt	16	35	the number of communicants.
1 Chenango	Buffalo, &c.	D. Babcock	15	35	† Congregations at Avon, Genesee, and
1 St. Lawrence	Oxford, &c.	L. Bush	34	45	Sheldon increasing. Richmond is flourish-
1 Broome	Ogdensburgh, &c.	C. Carter*	20	8	ing. The church has been completed and
1 Oneida	Binghampton, &c.	Ez. G. Gear	22	10	a comfortable house provided for a par-
1 Genesee	Trenton, &c.	A. S. Hollister	1	2	sonage.
1 Ontario	Batavia, &c.	L. S. Ives	1	4	† At Turin, Sunday School prosperous,
1 Oswego	Richmond, &c.	G. H. Norton†	20	2	and prejudices against the Church are
1 Lewis	Oswego, &c.	Amos Pardee	18	4	rapidly subsiding.
1 Suffolk	Turin, &c.	Josh. M. Rogers†	16	1	§ Mr. W. devotes one half of his time to
1 Herkimer	{ Setauket and } { Islip }	Chas. Seabury	7	4	Fairfield, one quarter to Norway and one
	Fairfield, &c.	P. H. Whipp + §	20	17	quarter to the Little Falls. In the latter there
			56	56	has been a violent opposition to the Church;
			288	104	in the two former an attention to religious
			522	522	concerns is evidently on the increase.

Reported by Missionaries.

|| We see not why the number of communicants may not be reported by a person in deacon's orders. Let him keep a list of all the families attached to the church within his mission, noting whether they are baptized, or been confirmed, or have received the communion. It will require only a little care to obtain all these facts.

Recapitulation.				Total	
Baptisms reported by 18 Missionaries	288	Baptisms reported in 46 congregations	1121	Baptisms	1409
Marriages	13	Marriages	368	Marriages	424
Burials	16	Burials	40	Burials	590
Communicants	14	Communicants	46	Communicants	4899

## Episcopal Acts.

The bishop, during the year preceding the meeting of the convention, had admitted 4 to priest's and 9 to deacon's orders, consecrated 2 churches, laid the corner stone of Christ church in the city of New York, and administered confirmation in 13 churches to 782 persons. The bishop was prevented by a dangerous sickness of some weeks continuance, from performing to a greater extent, the duties peculiarly Episcopal. There are at present 21 candidates for orders. In the bishop's address to the convention, after enumerating the several official acts abovementioned, the removals of clergymen, the return of the General Theological Seminary, and other changes which had occurred in the diocese, he proceeds to notice the incorporation of a college at Geneva. "With the exception," he observes, "of Columbia college, which, eminently useful and respectable as it is, must, from obvious circumstances, accommodate almost solely the citizens of New York, the colleges of this state are under the management of non-episcopalians. Extending our views to the other states of the union, the numerous colleges that are established in various parts, with increasing funds and influence, are, with one or two exceptions, under the same control. The fact is an alarming one, and were it not for the very peculiar circumstances of depression and difficulty under which she has laboured, and which rendered all her exertions necessary for providing the means essential to her existence, would be a disgraceful one to our Church. The union between science and religion, and their reciprocal influences, are so intimate and powerful, that no religious community can flourish where that union is not recognised, and that influence maintained in literary institutions and colleges subject to its paramount control. There is no instance of any universities or colleges in the Christian world, in which some religious denomination has not directly or indirectly a predominating influence. The causes of this may be traced to the intimate union between science and religion, and to principles deeply seated in human nature. And it is believed that no universities or colleges, whatever may be their professions, will long be managed on any other footing. But, without digressing into these general views, it is surely obvious, that Episcopalians, in common with other Christian denominations, ought to have colleges in which their candidates for orders may receive preparatory instruction, and in which they may have an opportunity of educating their sons under circumstances most favourable to their being confirmed in those principles and views of religious truth, maintained by the Church of which they are members.

"An eminently favourable opportunity of obtaining a college of this description is now afforded. The regents of the university in this state, recognising the right of all religious denominations to colleges of their own; and viewing, in the competition thus excited, results highly favourable to the general interests of science, have, with great liberality, granted conditional charters for two colleges, one at Ithaca, and the other at Geneva: the former of which, it is understood, will

be under Methodist influence, and the latter under that of our own Church. Not that there is to be exacted any religious test for office, or any exclusion from the benefit of these institutions of those of other denominations, or any restraint imposed on the religious principles of the students, or any obstacles presented to their worshipping where they may think proper. But it is presumed that, without infringing on the rights or privileges of others, these institutions will be managed as other institutions are, with an especial reference to the interests of those religious denominations who have the principal control over them.

“ In my address at the last convention, I took the liberty to allude to the eminent advantages of Geneva as the site of a literary institution, and I much question whether, in any part of the continent, a place can be found, uniting so many advantages for a college which is to accommodate Episcopalians generally. Central in its situation in reference to the western and Atlantick states; immediately contiguous to the canal, the great water communication between them; in a country that is destined to be the garden of America, affording from its soil the richest products, and in its numerous lakes and diversified surface, the most interesting and picturesque views, the healthy village of Geneva unites all the local requisites for the site of a literary institution. Our Church has now an opportunity of obtaining a college that may be made, in all respects, to answer her wishes; and much is it to be desired that Episcopalians, laying aside all local jealousies and partialities, should unite their liberal and zealous efforts in the establishment of an institution that will be honourable to their Church, and productive of incalculable and lasting benefit. It is believed that the institution may be so organized as to present powerful inducements to general support.”

The bishop, in the above observations, speaks very justly of the great importance of union among the members of our Church, the advantage of laying aside local jealousies and partialities, and devoting their liberal and zealous efforts to the establishment of one great institution. If this be true with regard to a college, why is it not equally true with regard to a general theological seminary, or a general missionary society? We were therefore a little surprised at seeing the following remarks on the last named subject.

“ A Domestick and Foreign Missionary Society was organized at the last general convention, and is recommended to the patronage of the members of our Church; *and, so far as may be compatible with the claims of this diocese*, where there is so extensive a field for missionary exertions, I trust this patronage will be extended. *I should much fear, however, that any plan of constant and permanent operation, such as the constituting of auxiliary societies, would essentially interfere with the missionary system of this diocese*, which has been so successful in its operation, and to which we are indebted for the organization of many new congregations, and for the resuscitation of some which were nearly extinct. In order to increase the missionary fund, the last con-



vention provided, by a canon, for the formation of parochial associations, or societies ; and it is hardly to be expected that our parishes would liberally support more than one association or society for missionary purposes, or, if constituted, that they would not materially interfere with each other. I should therefore consider, as a preferable mode of aiding the General Missionary Society, occasional collections, to meet special exigences, or to answer particular appeals. Of this description was the recent call from the state of Ohio for pecuniary aid, for the support of missionaries, which was answered in this state, and particularly in the city of New York, and in the city where we are now assembled, with a promptness and liberality which prove that, strong and numerous as are the claims upon us from the destitute portions of our own diocese, we are not insensible to the urgent wants of our brethren in the western states.

“ The field for missionary labours in this diocese is very extensive. Many portions of the state have been recently settled, where, as well in some older settlements, there are opportunities of establishing our Church. The want, however, of clergymen, and especially of the means of supporting them as missionaries, is a great obstacle to its increase, and is a loud call on Episcopalians to continue and to increase their contributions for the purpose of extending the ministrations and ordinances of religion to their brethren who are deprived of them.”

We do not quote this with the invidious design of exhibiting any inconsistency where there is so much that is excellent ; yet we cannot refrain from thinking that the passages we have put in italicks will seem to our readers rather strongly contrasted with the recommendation of unity on the subject of the Geneva college.

The bishop concludes his address with the following excellent remarks on the important subject of Sunday schools and a uniform system of religious education for youth.

“ It gives me pleasure to notice the prosperous condition of the Sunday schools which are instituted in several congregations of our Church. As the principal object of these schools is the religious instruction of the young, it would seem that they ought not to be liable to any influence or any control but that of the authority of the Church, the young members of whose fold they profess to instruct in Christian truth and duty.

“ And here, my brethren of the clergy, I would earnestly call your attention to the important part of our office, the religious instruction of the young members of our flocks, as the best security, against enthusiasm on the one hand, and lukewarmness on the other, and as a principal mean, with the Divine blessing, of establishing them in the principles and habits of sound piety.

“ I am not influenced by any apprehension that this important duty is neglected. On the contrary, I well know that some of the clergy have extended this instruction beyond the formulary set forth by the Church designed for children, to explanations of the Christian system, suited to those of riper years. My object is to suggest the importance

of uniformity, as far as may be practicable, in this particular. It would seem that the Church catechism supposes some preliminary religious instruction, and that this excellent formulary will admit of a subsequent enlargement of the course of religious instruction. Under this impression, a short scripture catechism, which has been prepared and submitted to the revision of the venerable senior bishop of our Church, and the alterations suggested by him adopted, has been published. It is my intention to pursue the same course with the explanation of the Church catechism in use in this diocese, and with the volume on the festivals and fasts, the basis of which is the standard work of Nelson, the pious layman of the Church of England. It would then seem that in the scripture catechism, in the Church catechism broke into short questions and answers, in the catechism explaining and enlarging the Church catechism, and in the work on the festivals and fasts, there will be a course of instruction embracing the whole circle of religious truth and duty, the ministry and liturgy of the Church, and those parts of the sacred volume which establish and enforce the doctrine and duties of the plan of salvation which it reveals. It is my intention to take measures to have these books stereotyped, so as that they may be procured at low price.

"The importance of this subject will, I trust, account for the solicitude with which, in the discharge of my official duty, I would press it on your attention."

We are pleased to see a diocesan fund commenced by contributions from the different churches, amounting this first year to \$424.<sup>34</sup>/<sub>100</sub>. The objects of this fund are explained in the following extract from the canon passed at the preceding convention. "One half of the amount contributed, if necessary, shall be appropriated, under the direction of the convention, exclusively towards defraying the necessary expenses of clergymen attending the convention from a distance; and the remainder shall be appropriated to defraying the contingent expenses of the convention." The canon also precludes from the benefit of the fund all clergymen whose parishes do not contribute. Appropriations were made to all clergymen who had to travel more than 20 miles; and the remaining half of the whole sum was devoted to pay the expense of printing the journal and other similar charges. This is a provision which ought to be adopted in every diocese throughout the Union.

A committee, appointed to ascertain the number of trustees of the General Theological Seminary to which the diocese of New York is entitled, reported that it is entitled to 24, as follows:

For the diocese	1
1 additional trustee for every 8 clergymen say 88	11
	—12

The whole amount of property subscribed to the funds of the seminary by the diocese of New York, including Mr. Sherred's legacy is \$81,957 giving 12 additional trustees as follows:

168 *Relig. Intel.*—*N. York ; S. Carolina ; N. Carolina.*

For the first \$10,000	5
For every additional \$10,000 one	7
	—12
	—24

A further sum of \$17,000 being subscribed but not paid, and it being likely that this, with an additional sum, would be paid before the meeting of the general convention, two additional trustees were nominated, making the whole number for New York 26.

Three churches have been incorporated and were received into union with the convention.

Delegates to the general convention—the Rev. David Butler, the Rev. Thomas Lyell, D. D., the Rev. Benjamin T. Onderdonk, the Rev. Orin Clark, Philip S. Van Rensselaer, Esq., Richard Harrison, Esq., the Honourable Morris S. Miller, John Wells, Esq.

Standing committee of the diocese—the Rev. William Harris, D. D. the Rev. Thomas Lyell, D. D., the Rev. William Berrian, the Rev. Henry U. Onderdonk, M. D., Richard Harrison, Esq., William Ogden, Esq., Nicholas Fish, Esq., Henry Rogers, Esq.

Committee of the Protestant Episcopal Church for propagating the gospel in the state of New York, of which the bishop is, *ex officio*, chairman—the Rev. Thomas Lyell, D. D., the Rev. Henry J. Feltus, D. D. the Rev. John M'Vickar, Dr. John Onderdonk, Thomas L. Ogden, Esq., Hubert Van Wagenen.

---

South Carolina.

On Sunday, the 23d of February, being the second Sunday in Lent, a stated ordination was held by the Right Rev. Bishop Bowen, in St. Paul's church, Charleston, when Mr. Benjamin H. Fleming was admitted to the holy order of Deacons. Prayers were read by the Rev. Mr. De Lavaux, of St. Matthew's parish, and an appropriate discourse was delivered by the Rev. C. Hanckell, rector of St. Paul's.

---

North Carolina.

At the convention of the Protestant Episcopal Church of North Carolina, lately held at Salisbury, the Rev. John S. Ravenscroft, D. D. of Virginia, was unanimously elected bishop of the diocese of this state.

---

TO CORRESPONDENTS.

Several communications are on file for insertion as our limits will permit.

THE  
**GOSPEL ADVOCATE.**

No. 30.]

JUNE, 1823.

No. 6. Vol. III.

**THEOLOGICAL.**

TO THE EDITOR OF THE GOSPEL ADVOCATE.

**BRIEF ANSWERS TO THE PRINCIPAL OBJECTIONS AGAINST THE  
DOCTRINE OF THE TRINITY.**

**T**HE first objection to the doctrine of the Trinity, which I shall notice, is, that it is contrary to reason, and, therefore, not true.

Many excellent writers, on the doctrines of Christianity, appear jealous of reason in matters of faith, and desirous of depressing this great prerogative of our nature, below its proper rank. If, indeed, any doctrine of our religion were contrary to reason, it would, undoubtedly, not be true. But this is equally the case, with respect to every other subject. If a doctrine of philosophy, or a tenet in metaphysics, is contrary to reason, it is, without hesitation, to be discarded.

It is not necessary to stop here, to inquire particularly into the nature of that faculty of our minds, which we are accustomed to call reason. We all, probably, have an idea of it sufficiently accurate, for my present purpose. Perhaps, it is sufficient to say, in defining it, with Professor Stewart, that "among the various characteristic of humanity, the power of devising means to accomplish ends, together with the power of distinguishing truth from falsehood, and right from wrong, are obviously the most conspicuous and important; and accordingly it is to these that the word *reason*, even in its most comprehensive acceptation, is now exclusively restricted."<sup>\*</sup> It is plain, that it is equally unwise and unnecessary, and, I may add, an offence against our Maker, to degrade, from its rank and influence, this high talent intrusted to our care. "Reason," says Mr. Locke, "is natural revelation, whereby the eternal Father of light, and Fountain of all knowledge, communicates to mankind that portion of truth, which he has laid within the reach of their natural faculties."<sup>†</sup>

The common prejudice against reason in matters of faith, has arisen from not distinguishing its *use* from its *abuse*; and from the circumstance, that the perplexing sophisms of Hume and other infidel writers have been absurdly dignified with the name of profound productions of the reasoning faculty. Each power of the mind ought to be exerted in its own peculiar department, and the proper use of our reasoning power is to be encouraged, while the abuse of it is to be cautiously avoided.

<sup>\*</sup> Philos. of Hum. Mind, vol. ii. p. 5.

<sup>†</sup> Essay, B. iv. c. 19.

On this part of the subject an important distinction is to be made, between *what is contrary to reason*, and *what is above it*. Innumerable things are above our reason, which are no more contrary to it, than the simplest things possible. To say, that two and three make four, is equally contrary to reason, and to common sense. To say, that a part is equal to, or greater than the whole; or that the same body can be in two places at the same time, is equally contrary to it. Every thing thus contrary to reason, is unquestionably false; and no evidence can ever prove it to be true. On the other hand, the doctrine of the resurrection of the dead is not contrary to reason, but it was certainly beyond the power of reason, unassisted by revelation, to discover it, and accordingly we find that the doctrine was ridiculed by the learned and polished Athenians, when St. Paul preached it before the chief council of the nation (Acts xvii.) That the soul will survive the destruction of the body, is not inconsistent with reason, but the reason of a Socrates, a Plato, and a Cicero, after the greatest efforts, (and who will say that he could have made greater?) left the matter extremely doubtful. Now let this be applied to the doctrine of the Trinity. Trinitarians affirm, that together with unity, there is a threefold distinction in the Divine nature, such as constitutes in it a true and real personality. It is not affirmed that three persons are one person. This would be a contradiction, and contrary to reason. But it is merely affirmed that three persons are partakers of the one Divine nature, and constitute this Divine nature, which nature, is the one only living and true God.

It has often been the case, that men, whose minds were of the highest order, have pronounced things to be contradictory and inconsistent with reason, which have afterwards been found to be entirely agreeable to it. One sect of ancient philosophers, with Aristotle at their head, affirmed that this world had existed from eternity, and this affirmation was made on the ground, that a creation of it from nothing was contrary to reason and impossible. The Necessarian affirms that all mankind are machines, and not free agents; and it has even been affirmed, that it is impossible for God to create a free agent. Yet we know from our own consciousness, that free agents do exist. "We are sure," says the celebrated Dr. Clarke, "that the soul cannot perceive what it is not present to, because nothing can act, or be acted upon, where it is not."\* This affirmation of Dr. Clarke, at first sight appears perfectly evident, and to be supported by the best of reasons; yet we know it to be false, since the soul or mind can, by the sense of sight, perceive an object at the distance of many miles; and that without acting upon the object, or being acted upon by it. These instances, and a thousand others which might easily be cited, serve to show, that even the wisest of us should be very cautious, how we pronounce doctrines, received by the universal church, inconsistent and absurd. The facts, which are essential to the doctrine

\* Reid, Works, vol. ii. p. 105.

of the Trinity, can never be proved false or inconsistent by any exertions of man's reasoning power.

A second objection to this doctrine, is, that it is incomprehensible. This objection is nearly allied to the former, but, as it is often insisted on, I shall give it a distinct consideration. The whole difficulty is removed by the single remark properly illustrated, that the doctrine of the Trinity, in common with almost every other subject with which we are acquainted, is in some of its relations incomprehensible by us, while in others, but especially as far as the facts are concerned, we have no difficulty in comprehending it. The facts, that the nature of God is one, and that there is at the same time a threefold distinction in it, are of no more difficult comprehension, than any other fact. But when we proceed to inquire *how* this unity and threefold distinction can subsist at the same time in the Divine nature, we are immediately involved in difficulty; but it is difficulty of precisely the same kind and degree with that which we meet in numberless other instances. A few examples, will set this point in a more clear light. The almighty Maker of heaven and earth, even when contemplated without any reference to the doctrine of the Trinity, is the most incomprehensible to us, of all objects, about which our minds are ever employed. "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven, what canst thou do? It is deeper than hell, what canst thou know?" Who can comprehend an existence which had no beginning, and which will never have an end? Who can show the agreement of the facts, that God exists, and yet that his existence was uncaused? Who can comprehend in what manner God is present, at the same time, in every part of his universe? Who can explain the difficulties attending the universal government of God, and the free agency of man and angels? Other examples to my present purpose, may be taken from the works of God. Who can comprehend the manner, in which the universe was created from nothing? Yet for the facts that it was created, and that it was created from nothing, we have the decisive testimony of scripture. To come still nearer to ourselves; no skill and learning have been able to explain the impenetrable mystery of the connexion between the soul and the body. Who can explain the connexion between the act of the *will*, and a motion of the *hand*? Who shall say, how a seed, deposited in the ground, sprouts, rises to the light, blossoms and brings forth a fruit fit for the service of man? Who can tell why the soil of the same garden, warmed by the same sun, and cheered by the same showers, should produce the sugar of the cane, the acid of the lemon, and the deadly poison of the hemlock? The whole volume of nature is full of such instances, in which the difficulty both in kind and degree, is precisely the same, as in the doctrine under discussion. And shall an instance of this difficulty in the volume of revelation make us scepticks and unbelievers, when we cannot move a step in studying the volume of nature, without finding them before us, and behind us, on our right hand and on our left? We believe the

facts, notwithstanding the difficulty, in the one case, and why shall we not do the same in the other? To reject them, would be a course equally unphilosophical and unreasonable. The facts, in each case, are of no difficult comprehension; but the manner in which those facts can exist, consistently with each other, and the relations they sustain to each other, and to other objects, are alike impenetrable.

It is important in this connexion to observe, that because we do not know every thing which belongs to a subject, it does not follow, that the knowledge we have of it, is, on that account, less certain or less valuable. What we do not know of a subject, can never affect the certainty or the importance of what we do know. What we do comprehend of the doctrine of the Trinity, can never be affected, as to its certainty or importance, by any thing which we do not understand, any more than the certainty and value of the navigator's skill in nautical science, can be affected by his ignorance of the construction of the sun which he uses in his observations, or of the chemical composition of the water by which he is supported.

A third objection to this doctrine, is, that it was not known in the church until the third or fourth century after Christ. On this part of the subject, I shall give my readers an opportunity to judge for themselves, independently of any reasonings of my own, by quoting to them passages from the primitive Christian writers. Clemens Romanus, the earliest of the fathers of the church, who was made bishop of Rome in the 91st or 92d year after the birth of Christ,\* in his first epistle to the Corinthians says, "have we not one God, and one Christ, and one Spirit of grace shed forth upon us?"† This Clemens died in the year 100, either the same, or one year earlier, than the death of the Apostle St. John. He is mentioned in the New Testament, and was cotemporary and familiarly acquainted with most, if not all, of the apostles. Justin Martyr, in his first apology for Christianity, refuting the charge of atheism brought against Christians, because they did not acknowledge the gods of the gentiles, says, "we worship and adore the Father, and the Son who came from him and taught us these things, and the prophetick Spirit."‡ In the same apology, he undertakes to show the reasonableness of the honour paid by Christians to the Father in the first place, to the Son in the second place, and to the Holy Ghost in the third, and says that their assigning the second place to a crucified man, was by unbelievers denominated madness, because they were ignorant of the mystery which he then proceeds to explain.§ Justin Martyr wrote this apology (Schroeckh) about 40 years after the death of St. John. Athenagoras who lived soon after Justin, that is, in the latter part of the second century, in replying to a similar charge of atheism urged against Christians on account of their refusing to worship false gods,

\* Schroeckh's *Hist. Relig. Chris.* p. 99.

† Sect. 46. See also Döderlein's *Theol.* Vol. i. p. 418.

‡ *Elem. Chr. Theol.* by Bp. of Lincoln, ii. 92.

§ *Idem.* p. 93.

says, "who would not wonder, when he knows that we, who call upon God the Father, and God the Son, and God the Holy Spirit, showing their power in the unity, and their distinction in order, should be called atheists?"\* Clement of Alexandria, who flourished before the end of the second century, not only mentions three Divine persons, but invokes them as one only God. Tertullian, who flourished also at the end of the second century, says, "the Father is God, and the Son is God, and the Holy Ghost is God:" and again, "the Father, the Son and the Holy Ghost, believed to be three, constitute one God." And in another part of his works he says, "there is a Trinity of one Divinity, the Father, and the Son, and the Holy Ghost."† It would be easy to quote a page of passages equally decisive, from the writings of Tertullian. And he asserts that this doctrine had been the faith of Christians from the first promulgation of the gospel.‡ In the preceding quotations, I have designedly confined myself to writers of the two first centuries. Indeed, the writings of the Christian fathers, after this period, are so full upon the doctrine of the Trinity, that their belief of it will not be denied.

We are sometimes asked, why, if the Christian fathers of the two first centuries were acquainted with the doctrines of the Trinity, so few passages relating to it, are found in their writings. To illustrate this point, let us proceed to draw a comparison between the two first centuries of Christianity, a view of which has been taken by us as respects the Trinity, and the two centuries last past, during which New England has been settled by Christians. Some allowance must be made in the comparison for the circumstance, that many of the writings of the first fathers of the church are lost, while every thing valuable in the writings of the New England fathers, has been preserved. That our early fathers of this country were Trinitarians, will be universally admitted. But it is believed, that if we take the same number of writers having an equal extent of writings, from among our New England fathers, and from the Christian fathers, of the two first centuries, more will not be found on the doctrine of the Trinity in the writings of the former, than in those of the latter. And the reason is the same in both cases. During the two first centuries of Christianity, the doctrine was universally received among Christians, and little needed to be said in proof of a doctrine which was never disputed. So likewise with our fathers. They universally received the doctrine, and little was written in proof of what was universally acknowledged. It is, then, perfectly evident, that the doctrine of the Trinity was not an invention of the third or fourth century. Tertullian who wrote at the end of the second century, testifies as has been seen, that the Trinity had always been the common faith of Christians, and it is as improbable that he should have been deceived, as that we at this time are deceived respecting the faith of our New England ancestors.

\* *Elem. Chr. Theol.* by Bp. of Lincoln, Vol. ii. p. 93.

† *Idem.*

‡ *Idem* p. 95.



A fourth objection to the doctrine of the Trinity, is, that it does not appear that the companions of Jesus, while he was upon earth, or the persons who saw and conversed with him, believed him to be God.

In answer to this it may be observed, that nothing is more evident to an attentive reader of the gospels, than that the companions and disciples of our Lord very imperfectly understood his character and doctrine, while he was upon earth. Their idea of the Messiah was mostly, if not wholly, of a temporal kind. They supposed he would be a mighty conqueror, who would deliver their land from the degraded rank of a Roman province, and restore their kingdom to a degree of splendour superiour to that which it possessed in the days of David. They were so thoroughly possessed with this idea, that it entered into their conversation and conduct during every part of his continuance with them. When they disputed who should be the greatest in the Messiah's kingdom, their views were entirely directed to earthly splendour and temporal distinction. At his apprehension, they all forsook him and fled, and, at his crucifixion, appear to have given up all hopes even of a temporal kingdom. It is evident, that they had almost no expectation of his resurrection, from the circumstance that they were so much astonished at the event, and, at first, very much disinclined to believe it. So deeply were they imbued with the idea that their master was to be a temporal king, that even after his resurrection, we are informed by St. Luke "when they were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel?" To whom he gave this reproof, "it is not for you to know the times or the seasons, which the Father hath put in his own power."\* Whenever in any part of his life, he intimated his death by way of atonement for sin, they were evidently displeased, and inclined to remonstrate against it. It was not until after the descent of the Holy Ghost upon the day of Pentecost, which took place in accomplishment of the promise, "the Holy Ghost, the comforter, shall be sent unto you, who shall lead you into all truth, and bring all things to your remembrance, whatsoever I have said unto you, that they thoroughly understood his character and doctrine." After this, we hear no more of prospects of earthly splendour and temporal aggrandizement. We hear them charging the Jewish nation with "rejecting the evidence of miracles, and wonders, and signs, which God did by him in the midst of them. and with having crucified, and slain the Lord of glory."† We hear them saying, "ye denied the Holy One and the just, and desired a murderer to be granted unto you."‡ We hear them determining to know nothing among men, except Jesus Christ and him crucified.

Since, therefore, we find the disciples of Christ so imperfectly acquainted with his character and doctrines, until after the Holy Ghost, by his descent upon them, had brought his instructions to their remembrance, and had led them into all truth, shall we think it

\* Acts i. 6, 7.

† Acts ii. 22, 23.

‡ Acts iii. 14.

strange that they appear to have had an imperfect idea of this doctrine among others? Is it not what might be expected? Their ignorance of the doctrine, however, did not result from their not having been taught it by our Lord, any more than their ignorance of the spiritual nature of his kingdom, resulted from their want of instruction respecting it. Their eyes appear to have been blinded against every thing which did not correspond with their pre-conceived expectations. Every doubt respecting this doctrine, as well as every other, was removed, after they had been led by the Holy Spirit into all truth.

These, it is believed, are the principal objections and difficulties which have been urged against the doctrine of the Trinity in ancient and in modern times. There are, however, a few other things, which require a moment's attention. We are sometimes told the Trinity is mysterious, although a revealed doctrine; now how can a doctrine which is revealed be mysterious? The answer is, the doctrine is not mysterious, but well understood, as far as it is revealed, the relations only of the facts which constitute it, are mysterious, and were never intended to be revealed.

But persons in conversing upon this doctrine with these who oppose it, often find themselves beset with a multitude of questions which they find it difficult or impossible to answer entirely to their own satisfaction, still less to the satisfaction of others. The source and removal of this difficulty, it is equally easy to discover. The facts of the Trinity, as has been mentioned, have no difficulty in being understood, but the relations of these to each other and to other objects are incomprehensible. As these relations, therefore, cannot be understood, it may be expected, that every question founded on these relations cannot be understood, and of course cannot be satisfactorily answered. The proper method of proceeding in this case, is, to confess that the questions cannot be answered, and to show the reason why an answer ought not to be expected. If this doctrine were the only subject upon which inquiries might be made which could not be answered, it would, indeed, be reasonable to suspect its truth. But nothing is more common. Take an example which has before been used, from the human constitution. An act of the will is followed by a motion of the hand. In what way, it may be asked, is the influence of the will exerted upon the hand? Is any substance communicated from the brain through the nerves which go to be distributed to the muscles of the hand? That the mind acts, and that the hand moves, are undoubted facts; but the relations of these to each other, are impenetrable. Again, in what does the principle of life consist; and where is it seated? Does it hold its seat in the brain, or is it distributed through the body? These questions, though they have exhausted all the power of human ingenuity and skill, have never been answered; and they serve to show, that we need not to be alarmed for the truth of any doctrine, because inquiries may be raised about it, which are incapable of solution. The only inquiry for us to settle, is, is the doctrine taught in the word of God?

M.

## SERMON.—No. XXV.

ROMANS x. 4. *Christ is the end of the law for righteousness to every one that believeth.*

IN the wise dispensations of the Almighty, it is ordered that our intercourse with the Deity can be only through the Son of God. To him all power is given in heaven and on earth. He is the eternal Word by whom the worlds were made. "By him were all things created that are in heaven, and that are in earth, visible and invisible.—He is before all things, and by him all things consist.—For it pleased the Father that in him should all fulness dwell;" even "all the fulness of the Godhead bodily." He is the "one Lord by whom are all things and we by him." By him we have not only our natural life, but also our spiritual life. The life, which, as Christians, we "now live in the flesh, we live by the faith of the Son of God." He is indeed to us "the way, and the truth, and the life;" and "is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, He that glorieth, let him glory in the Lord." When man by transgression fell from his holy estate, for his comfort, and as an "unspeakable gift" from God's mercy, it was promised that this divine Person,—this "Lord from heaven," should assume human nature and become a Saviour. To him all the scriptures of Divine revelation have regard;—their one great subject is our redemption by Jesus Christ. Of this stupendous achievement and work of grace, they give a regular history from the fall of Adam to the day of judgment, and final consummation of all things. The scriptures of the Old Testament testify of him; "the law was a schoolmaster to bring us to Christ;" "the testimony of Jesus is the spirit of prophecy." When he appeared in human nature, it was to fulfil what had been predicted. He taught his disciples "that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning him." And so fully was every thing which concerned him there written, that, in preaching the gospel, his apostles "said none other things than those which the prophets and Moses did say should come." All the institutions of the law given by Moses, and God's dealings with the descendants of Abraham, were but "shadows of good things to come," and as such were "written for our learning," and "for our example." All indeed that is "written in the law of Moses, and in the prophets, and in the Psalms," agrees in the teaching and confirmation of this great evangelical truth, that "Christ is the end of the law for righteousness to every one that believeth." All its institutions looked forward to him who should be eminently and truly called "the Lord our Righteousness:" to him, who, by the meritorious sacrifice of himself, obtains for us that justification, which, by the works of the law, sinners never can obtain. The law was not able

to save or give life. "It was weak through the flesh:" through the frailty of our corrupt nature, or by our transgression of the law, it evinced our wickedness, and showed the justice of our condemnation. In its sacrifices, the law was no less weak in its power to save: for its sacrifices were not meritorious; they "could never take away sin, nor make the comers thereunto perfect." In these essential points the law was so ordered as to show its own weakness, that we might build on a better foundation:—they were so given and so explained as to manifest that by the works of the law no one shall be justified:—it is so wisely ordered that the more sincerely we serve the Lord, the more sensibly do we feel the need of a Saviour. "O wretched men that we are; who (else) shall deliver us from the body of this death."

And yet, strange as it must seem, this main doctrine of God's word, this true spiritual sense of their Holy Scriptures, that "Christ is the end of the law for righteousness to every one who believeth," was the doctrine and sense of the scriptures most offensive to the Jews. To establish this doctrine, and convince them of their blindness, was the chief object of this epistle. In the 9th chapter, the apostle shows, that because of their rejecting this doctrine of justification by faith, and trusting in their own righteousness, God had justly, and agreeably to his word, rejected them from his church.

In this 10th chapter, he first (1—4) commiserates their blindness. He next shows, (5—13) what is "the righteousness which is of faith." And thirdly, (14—17) teaches us how it is to be attained. In the conclusion (18—21) he shows that it is their own fault if any, Jews or Gentiles, do not believe in Christ, and be saved.

1. He commences this chapter, as he did the one preceding, by expressing his tender concern for the Jews: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Far from being, as they supposed, their enemy, he was labouring to enlighten their minds, and save their souls. He feels the more interested in their case, because their unbelief was not from their opposition to religion; but from their ignorance respecting it: "I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God: for Christ is the end of the law for righteousness to every one that believeth." "The righteousness of God," is his plan of salvation through faith in Christ. The Jews, ignorant of this being the end of the law, maintained that their own works, in keeping the law, entitled them to life eternal. Whereas, in truth, all the institutions of the law had respect to Christ, and in him were they all fulfilled. In every sense, he was the *end* of the law given by Moses: *the end* as the final cause: as the law was intended to exalt his glory, "that in all things he might have the pre-eminence:" *the end*, as the law centers in him; as all its institutions, according to their true intent, in him have their accomplishment: *the end*, as the law is our schoolmaster to bring us to Christ; as preparing the

Jews for his advent, and teaching all the ends of the earth to look unto him and be saved. And, chiefly, is he *the end of the law*, as being himself the only real, meritorious sacrifice ; as being himself our righteousness. This is “ what the law could not do, in that it was weak through the flesh :” our transgression of the law, through the corruption of our nature, renders it impossible that the law should justify us. “ He who knew no sin, was made sin for us, that we might be made the righteousness of God in him.” But those unbelieving Jews considered neither the *weakness* nor the *end of the law* : they supposed that their obedience was meritorious : that “ the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean,” could take away sins ; they rejected that “ one sacrifice for sin,” which alone can “ make the comers thereunto perfect.”

2. The law itself would have taught them better ; and the apostle proceeds to show them *what is that righteousness which is by faith*. “ For Moses describeth the righteousness of the law,” Lev. xviii. 5, when he says, “ That the man which doth those things, shall live by them.” But of this perfect obedience all “ come short ;” and of course by the same law are all condemned. But the gospel of Jesus Christ holds out a very different language ; “ the righteousness which is of faith speaketh on this wise :” as will appear to those who rightly understand the 30th chapter of Deuteronomy, “ Say not in thine heart, Who shall ascend into heaven ? that is, to bring Christ down from above : or Who shall descend into the deep ? that is, to bring up Christ again from the dead.” True faith, does not, like the Jews, look for some further sign from heaven, nor stumble at the vain objections of human reason, respecting Christ’s advent or kingdom, or resurrection : it knows that with God all things are possible, and fully confides in his word and promises.

“ But what saith it ?” What does *the righteousness which is of faith* positively declare ? “ The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith, which we preach.” There was no difficulty in the way of understanding the true doctrine of salvation. It was daily preached by Christ’s ministers : it was received in the hearts of all believers, who were ever willing to declare the truth as it is in him. It is still near to us : it is written in the scriptures, which our hands contain, and in the word which we daily hear : in various ways it is set forth, and rendered intelligible. And this, in few words, is what is most essential : “ That if thou shalt confess with thy mouth, the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved.”

The necessity of *believing* in Christ, we are taught throughout this epistle, and indeed throughout all the scriptures. That we must believe *in our heart*, the same scriptures teach. A mere speculative belief in the truth of Christianity—the faith of the understanding, which does not engage the affections—will not “ bring forth the fruits of good living.” Such a faith “ is dead, being alone.”

St. Paul mentions particularly the resurrection of Christ, because of its singular importance to a true religious faith. It is the first fruit of all who sleep; it is the chief corner stone of our hope of a blessed immortality.

And it is required, not only that we believe in, but that we also *confess with our mouth*, the Lord Jesus. The necessity of this our Saviour has himself taught. Thus in the 12th chapter of Luke, he declares, "Whosoever shall confess me before men, him shall the Son of man confess before the angels of God. These two things are required as generally necessary to salvation; the sincere faith of the heart, and the profession of it before the world: "For, (the apostle adds,) with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." A man may speculate on the credibility of the Christian doctrines, and his understanding assent to all that the scriptures declare: or he may receive them as true without consideration of their importance, and continue to live as though they were not true, or as though he believed them not. It is *with the heart* that man believeth unto righteousness. When the doctrines of the cross interest the affections, they renew the mind, and reform the life. And this we know is agreeable to the constitution of the human mind. Our belief of temporal things, if it does not engage our affections, has little effect upon our conduct. You may believe that wealth can be acquired by industry; but except in your heart you desire riches; except some motive shall influence your affections, such a belief will never induce you to labour. A merchant, ardently desiring a pearl of great price, would sell all to obtain it; another, who lightly esteemed the treasure, would make no sacrifice for its purchase. A traveller, destitute of benevolence, should he see a man wounded and half dead, would pass by him on the other side. One of a contrary disposition, would have compassion on the sufferer; he would bind up his wounds and take care of him. "Even so, faith, if it hath not works, is dead:" such is the difference between the faith of the head and that of the heart. The one may exist in the imagination; the other will influence the conduct. Though you believe what the scriptures teach of the joys of heaven; yet if your heart loves rather the pleasures of this world, to this world you will live, and not to God. Though you believe that Jesus Christ is a Teacher sent from God, and is truly what the gospel declares of him, the Lord from heaven, and the only Saviour; yet, if you have not repentance towards God; if you have no awakened sense that you are a sinner, needing such a Saviour; you will not submit to his righteousness: feeling no alarm at the spiritual malady, you will make no serious application to the Physician of your soul. But when, on the contrary, the affections of the mind are deeply interested in the perils of the soul, and its immortal well-being; when men feel the truth of what they believe of their sinful state, and of God's mercy in Jesus Christ, they have an effectual motive to obedience; they have a principle of spiritual life. It is thus that "with the heart man believeth unto right-

teousness." This is that "*lively* faith in God's mercy," which "worketh by love;" and by which we are justified.

It is also a truth of much practical importance that "with the mouth confession is made unto salvation." In the close of the 9th chapter, St. Paul cites from the prophet Isaiah, "Whosoever believeth on him shall not be ashamed." Unbelievers reject his gospel, because they despise his cross; but true Christians are not "ashamed to confess the faith of Christ crucified." In their estimation, it is "the power of God, and the wisdom of God;" and to proclaim their belief before the world, and in evil report and good report to witness this good confession, they deem the highest honour. This tends to *their salvation*. Christ will honour those who thus honour him. For this end he has appointed various ordinances, in which we publicly acknowledge and confess our faith in Christ; our submission to his righteousness, and devotion to his will; and God on his part, seals to our comfort, his covenant of mercy: we are "made members of Christ, children of God and inheritors of the kingdom of heaven." Thus "baptism now *saves us*—by the resurrection of Jesus Christ;" and through our belief "that God hath raised him from the dead." This will teach you the utility and importance of repeating the creed in our publick worship; of confessing, before the congregation of God's people, our belief in the essential doctrines of the gospel. By these sacraments and publick professions, if we are faithful and sincere, we are sanctified through God's grace, and separated from the world as the people of God; we are made his children by adoption; we are daily renewed by his Holy Spirit; we are strengthened to "fight the good fight of faith," and to obtain the prize of eternal salvation.

The apostle repeats what he had just before cited from Isaiah, "Whosoever believeth on him shall not be ashamed." And he adds that, in regard to this method of salvation "there is no difference between the Jew and the Greek." The same mercy is offered to all mankind; "the same Lord over all is rich unto all that call upon him." This too, agrees with what is declared by the prophet Joel; "Whosoever shall call upon the name of the Lord shall be saved."

Such is "the righteousness which is by faith;" such is the scheme of salvation which Divine wisdom has devised, which the mercy of God has proclaimed in the gospel of his Son; and thus is Christ the end of the law for righteousness to every one who believeth.

3. And how is this righteousness of God—this saving faith in the Saviour of the world—to be attained. The answer to this may easily be inferred from what the apostle adds. Joel has taught, what all the scriptures confirm, that they who call on the name of the Lord shall be saved. But "how shall they call on him, in whom they have not believed?" How can the Gentiles, in particular, call upon the Lord Jesus Christ for salvation, except they believe in him, that he is their Saviour? "And how shall they believe in him, of whom they have not heard?" It is impossible that they should have faith in Christ, till he is in some way revealed and made known to them. And how

can this be, except in that way which God has appointed? "How shall they hear without a preacher?" This is the ordinance appointed of God to make known to mankind his salvation in Jesus Christ. "He that cometh to God must believe that he is." No one can trust in a Saviour till he has faith in him. And to have such faith it is necessary to have some knowledge of his person, character, and office. And this knowledge, as the Jews must have known, and the apostle proves, was to be communicated to the understandings of men, by a preacher. Some must preach the gospel to the Gentiles, before they could believe in Christ, and call upon him for salvation.

"And how shall they preach except they be sent?" No one is allowed to take this honour to himself: no man can lawfully, or with any just authority, preach in God's name, except he is *sent of God*. And the just inference, according to St. Paul's reasoning, is, that the apostles, who were the persons ordained and *sent of God*, to preach the Lord Jesus Christ ought to preach him to the Gentiles: the same salvation which they preached to the Jews, they were bound to declare to all the ends of the earth. And the Gentiles, as the prophet Isaiah had long before predicted, were ready and waiting to receive these good tidings: for by him (lii. 7.) "it is written, how beautiful are the feet of them which preach the gospel of peace, and bring glad tidings of good things." The prophet represents the nations of the earth as rejoicing in the comforts of this great salvation, and receiving, with gratulation and praise, the messengers who proclaimed it.

It is true, that "they have not all obeyed the gospel." Great numbers both of Jews and Gentiles, rejected it. But this, as the apostle shows, was also foretold: "For Esaias saith, (in the next—the 53d chapter.) Lord, who hath believed our report?" The number of believers, compared with the unbelieving world, was few; but the Gentiles, as compared with the Jews, "received the word gladly:" so that in every thing the prophecies were fulfilled.

This, then, is a just inference; this important point is proved and must be admitted, that "faith cometh by hearing, and hearing by the word of God:" that men will not, they cannot, believe the gospel, unless that by preaching it is made known to their understanding. And this is verified by well known facts; by the experience of men in every age of the church. When did ever any person believe in Christ, or call upon him, or become a Christian, except the knowledge of Christ was first conveyed to his understanding by the ministry of his fellow men? Preaching, in the larger sense of the word, comprises various ways of promulgating God's revealed truth; such as catechising children, and the publick reading of the scriptures. Thus, St. James says (Acts xv.) "Moses of old time hath in every city, them that *preach him*, being *read* in the synagogue every sabbath day." These, however, are subordinate means, and auxiliary to the regular preaching of the gospel by authorized ministers of Christ. It is chiefly by this divine ordinance that mankind are to be converted to God, and instructed in the doctrine and duties of true re-



ligion. The Lord will not depart from his own institutions. Even when miracles were wrought, for the conviction of individuals, as in the cases of Saul and Cornelius, teachers were prepared to instruct them: the one was sent into Damascus, to be *told* by Ananias, *what he should do*; and to the other, Peter was sent to preach the gospel. These instances are more than a thousand arguments to show that we should look for God's grace through the ordinary channels of his appointed means.

But, (pursuing the apostle's argument,) though it is unquestionably true, that "faith cometh by hearing, and hearing by the word of God," neither Jews nor Gentiles could justly plead their ignorance as an excuse for their unbelief. For "have they not heard?" Has not the gospel been clearly and extensively preached? "Yes, verily," so far and wide have Christ's ministers proclaimed these joyful tidings, that what the Psalmist says of the starry heavens, may be applied to the preachers of the gospel: "Their sound went into all the earth, and their words unto the end of the world." Even in the apostle's days, as we have reason to believe, the tidings of salvation were proclaimed, from the lips of evangelists and prophets, to the remotest nations of the habitable world.

The apostle confirms his doctrine by other scriptures. Could the Jews reasonably object that "Israel did not know" it to be God's will that the gospel should be preached to the Gentiles? They might have learned better, "first (from) Moses (who) saith, I will provoke you to jealousy by them who are no people (of God); and by a foolish nation I will anger you:" of which the Jews were then experiencing the fulfilment. "But Esaias (chap. lxxv.) is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me." No one can doubt but he speaks this of the conversion of the nations. "But to Israel" he speaks a very different language, when in the next verse "he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people."

God in his great mercy forbid that this last scripture should ever be justly applied to us. But is not this to be feared? To us most certainly the like mercy has been extended. To us, and all day long, has the Lord's gracious hand been stretched forth. "From the rising of the sun even unto the going down of the same" hath this word of salvation been sounded in our ears. To us, from early youth to the decline of age, is it unceasingly proclaimed, that "Christ is the end of the law for righteousness to every one who believeth;" and that he is "a light to lighten the Gentiles," no less than "the glory of his people Israel."

To ourselves, then, beloved friends, let us seriously and faithfully apply the truths which we have now "heard with our outward ears." Though like the Jews we may have a zeal towards God, are we not also, like them, deficient in knowledge? Do we never trust too much to our own wisdom, nor go about to establish our own righteousness?

Perhaps some of us are at this time placing undue confidence in the integrity of our hearts, and uprightness of our conduct, supposing that a merciful God will never condemn those who live so well as we live. Some of us, it may be, cry peace, where peace is not well grounded. "The just shall live by faith," and sinners can have no other principle of spiritual life. Let us well consider "the righteousness which is of the law," that we may duly appreciate that "which is of faith." "To them who believe," and them only, is the promise made: "believe on the Lord Jesus Christ, and thou shalt be saved." Accept him as a Saviour, entire and complete, "who, by his one oblation of himself once offered, has made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

We must take heed, however, that the mere assent of the understanding is not mistaken for the righteousness which is by faith. Because you have no doubts respecting what the scriptures teach, it does not follow that you believe to the saving of the soul: it is "with the heart man believeth unto righteousness." To believe what Christ has done to redeem us and not to be affected by such goodness; not to feel penitence for our sins and love for God's mercies, is to dishonour him. We had better not know this way of righteousness, than turn from it. We must give such serious and devout attention to the doctrines of Christ, that they may influence our minds, renew our hearts, and bring forth in us fruits meet for repentance.

Of such a Saviour, dying for us, let us not be ashamed, but confess him before men. And this we are to do, not only by repeating the creed in public worship, but by acknowledging ourselves the Lord's disciples, in the holy ordinances which for that purpose he has appointed, and on all suitable occasions by speaking of what he has done for our salvation. If thus you confess with your mouth, and believe in your heart, you shall be saved.

And this which of us is not prepared to do? Will not such goodness of God lead us to repentance, awaken us to righteousness, and bring forth the fruits of a holy, heavenly, godly life? This Saviour was not ashamed to espouse the cause of sinners. When we were such, he died for us. He left the glories of the highest heaven, the adorations of a countless host of angels, for a cross. Let us then leave the world which crucified him, and gladly take his cross. Your faith in his merits shall be reckoned to you for righteousness: your sincere confession of such a Saviour shall be sanctified to the promotion of your own salvation.

May God, in his merciful goodness, give us all grace to choose this good part which shall not be taken from us: and to him for all his mercies, be rendered eternal praise.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

THE subject of missions is one which I believe to be inseparably connected with the prosperity of the Church. The attention of your

readers has been already called to this subject, in several numbers of the Gospel Advocate, the last year. But the importance of the topic affords an ample apology for again alluding to it: and, indeed, it ought to be enforced again and again, until its magnitude is duly appreciated, and the feelings of Christians warmly enlisted in its behalf. Our diocesan has repeatedly and urgently solicited the attention of the clergy and laity to this subject, and has invited them, in the most affectionate and persuasive manner, to exert their influence in adopting and prosecuting energetick measures to afford effectual aid to destitute parishes, and to establish churches where none now exist. I will not say, that these calls and exhortations have been entirely disregarded. Something has been accomplished in accordance with them; but will it be pretended, that enough has been done, or that the efforts, already made, have been proportionate to the immense importance of the object? I fear, there is still prevalent in our communion, much indifference to missions and missionary efforts.

The spirit of missions is, emphatically, the spirit of Christianity. It was this which prompted the holy apostles and primitive martyrs fearlessly to encounter difficulties, trials, and dangers. It was this spirit, which warmed the heart of Brainerd, Swartz, and Martyn, and it is this, which excites the mighty efforts now in operation to evangelize the world. The cause of missions is the cause of God, and it will prevail. Let not Episcopalians, then, withhold their aid in this great work of Christian benevolence.

It should be kept distinctly in view, that to *missionary efforts* the Episcopal Church in this country is indebted for its very existence. Almost all the churches which were established before the revolution, were planted and supported by the liberality of the Society in England for propagating the Gospel in Foreign Parts. The missionaries of that venerable society were scattered over our country, and the good seed sown by them is now producing a plentiful harvest. C.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

THE importance of curiosity, considered as one of the elements of the human character, is obviously great. If, as has been asserted by some philosophers, mankind in general learn more the first four years of life, than during all the remainder, and if, as will readily be admitted, the knowledge thus early acquired, is absolutely essential to the preservation and comfort of the unconscious learner, it is easy to see the benevolent design of divine Providence, in furnishing the mind of man with this powerful instinctive propensity. By its silent, unobserved operation, he is not only constantly accumulating valuable knowledge, but is led unintentionally to give his mind a very wholesome, and necessary discipline, by employing it upon subjects, which, though trifling in themselves, are important as giving scope and exercise to the intel-

lectual man. The mind is thus trained to vigour and activity, by the kind provision of God himself, and a natural education (if the phrase may be allowed) is made to supply the deficiencies, and sometimes to take the place, of an artificial one.

But, the best things may be abused, and this propensity may be too much indulged. As its utility is most remarkable in childhood, and as there are some situations and pursuits in later life to which it seems more especially adapted, so there are departments, into which, if it ever be suffered to intrude, too much care cannot be taken to guard against its undue influence. In matters of religion, it is generally detrimental, and with devotional exercises, in particular, it ought to have little or nothing to do.

As I have lately had an opportunity to observe the operation of this propensity, particularly in regard to attendance upon public worship, and its deleterious influence upon the devotions and character of the worshippers, I beg leave to offer a few remarks on the subject. Notwithstanding all that can be said in favour of hearing a variety of preachers, and of being able to judge, from one's own observation, of the claims of different religious denominations for the peculiarities of their public services, more hurt than good will be found to result from the practice of constantly changing one's place of worship. I think it will appear, that the indulgence of a curiosity, that leads to a partial and irregular attendance upon all kinds of religious meetings, has a tendency to counteract devotional feeling, and to unsettle the mind.

When we profess publicly to engage in the worship of God, who, being a spirit, can regard with acceptance only the sincere and earnest exercises of the *heart* and *soul*, surely, the great work ought to command our undivided attention, and to call forth all the powers and faculties of our minds. Whatever is entirely foreign to the intercourse between the spirit of man and the Spirit of God, when it offers itself to the attention at such seasons, must not be permitted to intrude. Whatever it be, and however good in its place, which tends to draw off the mind from its spiritual work, cannot be welcomed by the true worshipper. But, what is the exercise of a speculative disposition, what the gratification of a literary taste, what the indulgence of a religious curiosity? Are not all these things, though very pleasing in themselves, and very plausible in their pretended claims to our attention, yet utterly distinct from a devotional, spiritual exercise? Do they not, as long as they have place in our minds, monopolize its powers, and distract its other operations? Do they not often rifle the very soul of our prayers, and leave us with the unhappy reflection, that having deprived our worship of its life, they have robbed it of all its value? Where is the real worshipper, who is not struggling hard against the propensity of his mind to indulge these unworthy guests, and who does not complain of wandering thoughts and inappropriate affections, while in the house, and even in the act, of prayer?

If, then, distraction of mind, and improper thoughts, are the crying sins of Christians, while assembled for publick worship, is not religious curiosity one of the great occasions of these crimes? Let any Christian examine his heart, with this subject in view, and, I am persuaded, he will find, that while he has been delighted with hearing some great preacher, or interested in witnessing some extraordinary religious ceremony, he was cherishing a disposition destined to give him no small degree of trouble and perplexity. By long indulgence, this feeling becomes a passion, too strong for any ordinary curb, and so imperious in its demands, that the once humble and prayerful heart can no longer endure the most affecting strains of devotion, or the happiest expression of its wants, unless there be something new or extraordinary for curiosity to feed upon. Satiety in religious service becomes at length disgusting, and a repetition of requests in which all are most deeply interested, and in which all ought to be most fervent and importunate, are no more than idle forms, which produce no corresponding emotions in the heart.

It needs not many words to convince men, that there are a great many ways in which the mind may be entertained in religious assemblies, which are not only themselves perfectly aside from devotion, but which are hardly compatible with it. All that intellectual pleasure, which an infidel may enjoy in common with a Christian, the interest which is merely the result of novelty, or the offspring of taste, all this is entirely different from that peace and satisfaction, which the Christian is allowed to seek in his attendance upon Divine worship. And yet, how often does he rest satisfied with these inferior enjoyments, or even mistake them for religious joy. How often, when he has been only gratified, does he draw the unwarrantable inference, that he has been edified. I am no sceptick on the subject of religious enjoyment. I believe that it may sometimes rise to great height, even in the present evil world. But it is certainly important that we should learn to distinguish between the true pleasures of religion, and those various excitements, which have nothing of religion but the name. Is it uncharitable to suggest the fear that much, which passes for pure religious pleasure, is merely the gratification of curiosity? I have no doubt that this alloy enters more or less into the purest state of publick religious worship on earth. But, like all other propensities, it increases by indulgence. The more we give way to it, the more difficult we shall find it to rid ourselves of its influence, and the oftener we take it for the genuine grace which it counterfeits, the more is the danger that the latter will be entirely supplanted by it.

The practice of going from one place of publick worship to another, in the gratification of a vain curiosity, is, in fact, religious dissipation. Children, who are accustomed to go any where, and every where, to worship, are forming characters in which there is no security for worship of any kind, either publick or private. They have no ark, the sacred repository of their earliest and strongest religious associations, no sanctuary, consecrated to meditation and to God. There is no lo-

cality to their religion, and it cannot be found. But the man who has been from his youth accustomed to a regular constant attendance at one and the same place of publick worship, has acquired a habit, which, little as it may be able to do towards his salvation, will be likely to do much towards putting him within the influence of the means of grace. He feels an uneasiness at staying at home on Sunday, or in openly profaning the day, which makes him choose to attend Divine service, even though no religious considerations lead him thither. He feels as if something had gone wrong, as if some urgent duty had been neglected, if the week has been commenced without his accustomed visit to the house of prayer.

The good effects of such a habit, upon the character of the individual, will be sufficiently obvious. I shall offer one or two considerations to show, that the habit is formed only by a constant and regular attendance at the same place of worship, and is weakened, and finally destroyed, by that change and variety, which a religious curiosity always delights in.

We plead for a habit that will secure an attendance upon publick worship. But a habit is contracted only by the *repetition* of those practices, concerning which the habit is predicated. Moreover, the several actions, comprehended in the habit, must be repeated in much the same order, and bear the same, or nearly the same, relation to each other. By frequently changing the place of our attendance upon worship, we change the objects of association, and disturb their order; and, just in proportion to the variety effected by the change, is the forming habit weakened. True, if a person accustoms himself to attend publick worship every Sunday, and yet goes to as many different places, he gets into the habit of going out on Sunday, and will be uneasy at staying at home. But, so various have been the kinds of worship, which he has attended, that there is nothing particular in either, which he finds necessary to his feelings. The habit, which he has contracted, does not then necessarily lead him to *any place* of worship at all. It is only the habit of going out, and of gratifying curiosity. This may be done by a ride, or a social visit, or, indeed, in many ways besides attending upon publick worship. Accordingly, as we too often see, such attendance becomes merely an accidental thing, either as it respects the place where the individual attends, or his attending at all.

With this view of the subject, and seeing the people around me, at one time, going in crowds to this place of worship, then leaving it for that, and afterwards deserting that for another, I cannot avoid very gloomy anticipations of the miserable influence of such habits, upon their future character and condition. We very justly commiserate the destitute situation of the scattered families of new settlers in our western states. Deprived of the regular ordinances of religion, the ministration of the word and sacraments, the stated recurrence of Divine service, their condition, in respect of these things, must indeed be unhappy. But, far more unhappy and deplorable, is the condition of those, who, by their incorrigible, vagrant habits, have deprived them-

selves of these blessings, though brought to their doors. The former, feeling their deprivation, and thirsting for the publick ordinances of religion, gladly "draw water from the wells of salvation," whenever the providence of God directs to their mountains, the "feet of him who bringeth good tidings;" but the latter, having familiarized their ears to every differing form of doctrine, have become indifferent alike to all; and, having exhausted the various modes of worship, have lost their preference, and never think of joining sincerely in any. Like the houseless Arab, who, by his wandering habits, has for ever incapacitated himself for enjoying the endearments of home, these have wrought into their very nature such a disgust, and even contempt, for all the ordinary, and regularly returning means of grace, as condemns them to perpetual estrangement from the house and exercises of publick worship. Happy are those, who are shut out of the house of God by their local situation—happy, in comparison with those, who, by their inveterate habits, are deprived of any participation of its spiritual blessings.

---

FROM THE LITERARY AND STATISTICAL MAGAZINE FOR SCOTLAND.

THE following Letter is from a clergyman of the Church of England, who resided a considerable time in Italy.

I sit down at length, as you have repeatedly desired, in order to give you a short account of the origin and progress of the publick worship which was celebrated at Rome in the winter 1817-18, according to the order, &c. of the Church of England; and I leave you at perfect liberty to make what use of it you please, if indeed you shall think it of any use.

I arrived in Rome on the 11th of November 1817; there were many English already there, of all descriptions, individuals, and families, male and female; some who were transient passengers,—the greater part fixed for the winter, while many more were arriving daily. My compatriots seemed to me, especially on the two Sundays, the 16th and 23d of November, to be wandering like sheep without a shepherd, and sauntering, from mere vacant curiosity, from church to church, and from sight to sight. I learned from a respectable family which had been more than a year in Rome, and with whom I was long and well acquainted, that they had had pretty regular worship the winter before, through the kindness of a clergyman then there; on which I proposed that we should attempt something similar, and offered to become responsible for the regular performance of the duty during the period of my stay, which would continue, as I thought, at least till after Easter. I was introduced by my friends to a military gentleman of rank and respectability, who had also been in Rome the winter before, and had taken an active charge in what was then done. Our preliminaries were soon settled. The gentleman alluded to, took upon himself all the trouble of hiring a house, and of making the necessary arrangements, and our service commenced with a crowded

and respectable audience on the first Sunday in Advent, the 30th of November. It was at first proposed to have only morning service, but as the numbers were much greater than our room could accommodate, and as there were many servants, I almost immediately determined to give both services; and both were regularly continued, and were remarkably well attended, throughout the winter.

It was once proposed to make a direct application to the Pope for permission, but this was very properly checked; for the slightest reflection proved to us that such an application could not be successful, and would even force the government to stop our proceedings. Our service, however, was quite as publick and as well known to every individual in Rome, as any the most noted ceremony or service of their own; and we were well assured that the Pope and his ministers were not only disposed to wink at our proceedings, but that they were even gratified by the decorous and unostentatious manner in which we studied to conduct them. It was obvious from the first, that our object was, not to give offence, nor to make proselytes, but to furnish the means of religious worship to our own countrymen. No natives ever attended, even out of curiosity; our congregation consisted of English entirely, or British, with occasionally a few foreign Protestants, German and Swiss, who understood our language. I was wholly responsible for the performance of the service till after Easter, but many clergymen, certainly not less than twelve, arrived in the course of the winter, who offered their services, and whose services were thankfully accepted.

All things considered, we had every reason to be satisfied with the liberality with which we were treated by the government and the people; and I feel the sincerest gratification when I reflect on the regularity and devout attention of our countrymen of all ranks and professions who were that winter in Rome. We had neither a commodious place, nor vestments, nor ceremony, nor musick, nor eloquence to attract; but I never saw a more regular, nor a more attentive audience; and it really seemed as if our simple forms, and spiritual worship, had more than their usual influence and attraction in that metropolis of papal pomp.

The holy communion was devoutly administered on Christmas-day to upwards of forty, and again on the Sunday following, to nearly a hundred. It was again administered on Good Friday to upwards of eighty; on Easter-day to about thirty; on the Sunday after to about forty, and privately to many more who were unable to sit in a crowded room. That I may omit nothing connected with my subject, I have to mention, that for two months at least of the same winter, our Church service was also performed, and the holy communion twice at least celebrated, in the lodgings of a nobleman, by his domestick chaplain, to a considerable congregation; while there was regular service also in the family of another nobleman, to which the friends only of the family were admitted.

There were many young people and children in the congregation under my charge, which induced me to undertake a system of cate-



chising during Lent, which occupied the interval between the two services, and which was remarkably well attended, as well by the children, as by their parents and friends. By catechising, I do not mean simply asking the questions of our admirable form; I mean a system of familiar instruction founded on the catechism by way of lecture, and fixed in the minds of the children, by questions of my own proposing, and founded on the explanations familiarly furnished to them. I finished my course of catechising after the evening service on Easter-day, (for I left Rome for Naples in Easter-week,) and on no part of my winter's duty do I reflect with more satisfaction, in the fervent hope that it was useful at the time, and will be long remembered by my young and interesting catechumens, from whom I parted with real regret.

In every considerable assemblage of British subjects in a foreign country, those of the Episcopal communion, (which forms the establishment of by far the largest part of the British empire,) will generally be found greatly to predominate. This was the case at Rome, and therefore the worship of the Church of England was entitled to a preference, even if there had been, as there was not, any competition. There were many Scotch individuals, and some Scotch families in the list. They were also mostly Episcopalians. There were among them, however, some individuals, and at least one, (perhaps more,) very respectable family who were Presbyterians. But this occasioned no schism; they attended our service with the most perfect regularity, and even their young people attended the catechising, which of course was confined to the undisputed truths of our common faith, as they stand admirably defined in our Church catechism. I did not venture, (nor did the circumstances of the case warrant nor require it,) to enter publicly into controversial matter even with reference to the Church of Rome; though I did not fail to warn (in the most solemn and impressive manner) my young auditors, before I finally parted with them, of the dangers to which, in that respect, they might be exposed; nor to press on their attention the high claims of their native Church, and the sacred authority on which those claims rest. We were well attended by persons of all professions and descriptions, by none more regularly than by officers (of whom there were many of all ranks) of the army and navy; and I remarked particularly that all were provided with books, and were well acquainted with the use of them. I may be permitted to mention, that a young clergyman of the Church of Scotland was one of the original members of our congregation, and a contributor to its support, with whom I did not become acquainted, as his stay was comparatively short, and we never met in a small circle, nor found the means of introduction.

The expense of our little establishment was defrayed by contribution, which was limited to a Roman crown, per head, or family. There were two contributions at that rate during the winter; the residue, after defraying rent and incidental expenses, being destined, together with the offertories, for the poor of Rome. The offertories at the com-

munion were liberal, and were employed, with every possible attention and delicacy, to alleviate the distress of numerous individuals, many of whom had seen better days.

I left the duty of the Sunday after Easter, the 29th of March, 1818, in the hands of a most respectable clergyman who had frequently assisted me through the winter, who continued to do duty once a Sunday, for several months after, in his own lodgings, and was well attended, though the numbers by departure were much diminished. I assisted him on my return from Naples, on Trinity Sunday, and the Sunday after I may mention, that when I reached Naples, there was no clergyman there, nor had been for several weeks. But I had a most respectable congregation there also, (mostly composed of English who had passed the winter at Rome,) for six successive Sundays, in the house of the British consul, whose zeal and attention were beyond all praise. The communion was administered on Whit Sunday and the Sunday before, and the offertories given of course to the native poor of Naples.

Except a few baptisms, I had no occasional duty either in Rome or Naples; but I must mention, that while I was at Naples, the clergyman who did duty at Rome was required to bury a young English servant. There is a piece of ground near St. Paul's gate, (the ancient *Porta Ostia*, close to the pyramid or tomb of Caius Cestus,) allotted for the burial of hereticks, in which the tombs of our countrymen greatly predominate. The clergyman did not for a moment hesitate to perform the duty required, but he had some latent fears of its safety, which were considerably increased when he found the ground (the funeral was by torch-light) covered with people, and heard them in loud and earnest conversation. When he advanced and began the service; however, there was an instant and profound silence through the whole crowd. All the male part of them immediately took off their hats, and they remained in perfect silence and apparent sympathy to the close of the service, when they dispersed in the most peaceable and orderly manner.—I think this anecdote, which I had from the clergyman himself, highly creditable to the people of Rome, who are, according to their notions, a religious people,—bigotted even; but with all their personal bigotry, I have found them much less disposed to interfere with foreigners than their Neapolitan neighbours; insomuch that I never was required to kneel, and never did kneel, at the elevation of the host, though I have been repeatedly present, and surrounded by Romans, who uniformly remained attentive to their own devotion, or their own superstition, without regarding me. Aware that similar liberty was not to be expected in Naples, I never placed myself in the same predicament; on the contrary, I always took an opposite course whenever I saw the procession of the host in the street.

I cannot conclude this hasty and insignificant detail, without lamenting the residence of such crowds of our countrymen, whole families and children, in foreign countries. The evils are great in a political, moral, and fiscal point of view. Foreign travel has its advantages,

certainly, were it limited in numbers and duration, and to the proper age and station as in time past ; but, when whole families emigrate and reside abroad for years, the evil predominates beyond all comparison ; our patriotism, and our morals, and our religion, must inevitably suffer in consequence. I have a better opinion of the Italians in general, and of the Romans in particular, than has been common in this country ; but my opinion is comparative, as it should be. I judge them according to their condition, religious and political, and think them, on the whole, better than they have been generally represented ;—but with all which the utmost candour will suggest or can allow, I shudder when I think of the consequences which may (which perhaps, must) result from the long and familiar intercourse of our people of condition, and in easy circumstances, of our young men, young women, and children, with Italian society, of which the notions, the habits, and the conversation, are little suited to the genius, the decorum, and the principles of our happier country. There is one obvious and essential evil in such foreign residence to all classes, particularly to the young. They leave their religion, all the instituted means of grace, and opportunities of public worship, behind them ; or if they find them in this place or in that, it is by mere accident, often irregularly, and always for short intervals. It has often appeared to me astonishing, that apparently well-meaning people, for no conceivable purpose of real utility, should banish themselves, for months and years, from all the nameless and interesting advantages of social religion, public worship, and Divine ordinances, and go gazing from Sunday to Sunday, with idle and ignorant curiosity, at the poms and shows of a church in the worship of which they can take no part. We are creatures of habit, and if we once lose, from whatever cause, the habits of our own system of religion, we become very apt to lose, or to think lightly of, the practice of religion altogether. I have known many worthy people, who, from long foreign residence, and from having no means of public worship in their power, have lost the practice of all external religion, and who have rejected the blessing when it came within their reach with the most perfect apathy, as a matter of neither use nor interest to them. Respectable in conduct, so far as man is entitled to judge, they still remained ; but their Christianity was without form, and differed in nothing but the name from pure deism. Some whose minds were more susceptible of religious emotion, have been seduced to popery, who, I am persuaded, never would have yielded in their own country to any system of seduction from that quarter. I found several Protestants at Rome, Germans and English, whose principles were extremely shaken, who would never have been in the slightest danger in their own country, nor even in a transient visit to Italy. On two several occasions I was called upon, in a large, respectable, and of course a select party, in order to discuss the scruples of some of these : one a German lady in the vale of life, and of great respectability of condition and character. I had reason to believe that I was successful, and that my arguments and answers, (for po-

sitions were laid down as they had been furnished by priests and objections urged,) were felt at least for a time, for the parties attended our worship, and some of them communicated; but the only means certain of cure would have been to send them home to their own church and country. I did my utmost, and am satisfied that I did my duty, and that it was so felt at the time; but I am also persuaded, that when they were again left without the means of worship in their own way, and without the aid of books or of any of their own clergy, they would be again bewildered, and perhaps finally secured in what we must consider a most painful apostacy, excusable, we must hope, when it is acquired in infancy, and followed in perfect sincerity, but extremely dangerous, to say the least, when it is adopted in mature age. It was the extreme danger to which, in such circumstances, I think our youth exposed, which led me to take the trouble of catechising in Lent; and I often regretted, when I found it so well taken and so well attended, that I had not begun the course at an earlier period. It were well, however, if British parents would not systematically expose their children to such danger, as to render the aid of such casual instruction of any importance. To the numerous evils which agitate us at home, in these perilous days, the evils which may, and perhaps must in numerous instances result from the foreign residence of so many families, and of so many young persons of both sexes, is an addition, in numerous respects, of most formidable magnitude.

---

FOR THE GOSPEL ADVOCATE.

EXTRACT FROM THE MESSIAH.

BOOK II.

*Translated from the original German of Klopstock.*

(CONTINUED FROM VOL. III. PAGE 125.)

And he read :

From 'mong the spirits, that Jehovah's power  
To work his will now bends, there shall arise  
A mighty one, that shall in future time  
Bear witness he is God : The seats of heaven  
Shall he forsake ; and, with a spirit train,  
Find dwelling 'mid the realms of endless space ;  
This, first, with horror, he shall look upon,  
Like him, who long ere he had rear'd those worlds  
Below, dwelt silent 'mid eternity ;  
And long, (for such my will,) dread chaos knew.  
But, soon, with courage, shall he tread the realms  
Of hell's unconquered empire ; for from her  
Shall spring forth worlds of pomp and magnitude,

Which Satan shall create ! Yet must the whole,  
 Before my seat exalted, be receiv'd  
 From out my hand. Thus saith the God of hosts,  
 To whom each circle of unending space,  
 With its inhabitants, and orbs belong,  
 As th' all-perfect world his heaven surrounds !  
 So Adramelech read. But vain ; for hell,  
 Yet timorous, believ'd him not. God heard,  
 Jehovah heard the blasphemy, and said,  
 Deep in himself : " Am not I God, the Lord,  
 E'er like myself ? " Doth not the sinner show  
 My power, and my omniscience ! As he spoke,  
 Flew forth his sentence ! 'Neath the inmost hell,  
 And out the sea of flames, there rose a mass  
 Of liquid fire ; whose base sinks far below  
 Death's ocean ! Adramelech whelm'd, the pile  
 The waves beneath of that dread sea of death,  
 Where 'stead of days, seven nights revolve ! so long  
 Lay suffering keenest tortures, there, the fiend !  
 Long ages after, did that spirit build  
 A temple to the God\* on high ; wherein  
 He sits ; himself the priest : and by the foot  
 Of the high altar, where he ministers,  
 Stands the gold tablet ! None believe the cheat,  
 So ancient, so blaspheming ! Yet oft comes  
 A mercenary crowd of flatterers in  
 To bend before the image : But, should e'er  
 His place of sinning, Adramelech quit,  
 Quick falls the fiendish mask ; and the curst train  
 With unrestrained laughter mock around.  
 Thence, came the spirit : And he plac'd himself  
 By Satan's side, with ill-concealed rage.  
 Next him, came Moloch, from his mountains down ; .  
 Who, lest the warrior of the thunder, (so  
 He call'd the God of heaven,) should strive to approach,  
 In hostile guise, the plains of hell, had 'camp'd  
 New mountains ever round for his defence.  
 Oft, when the mistful day hath o'er the banks  
 Of that fell, lurid ocean risen sad,  
 Do, hell's inhabitants behold him wind  
 With lonely steps ; and bending 'neath the load  
 He pileth round the tops of those dread mounts  
 That graze her dreary vaults. And ever, 'mid  
 Mists and slow-rolling vapours, doth he stand,  
 Thinking he lances thunder on the Highest ;  
 As, loud from time to time, some rock resounds  
 Crush'd by its fall below ! Him too, behold !  
 Earth's conquerors, at times. From down his hills,

\* Fate or destiny ; as distinguished from Deity.

Rush'd the tremendous spirit through the crowd.  
 Hell trembled and gave way! With armour bound,  
 In hue like duskiest clouds, which thunders bear,  
 And striding that the mountains quak'd, and rocks  
 Roll'd down amaz'd, the kingly throne he sought.  
 Belie! now appeared: Rudest came he  
 From out his forests, and the barren plains,  
 Whence spring the sources of those lakes of death  
 That roll their rapid waves towards Satan's throne.  
 There dwelled he. There strove he, but in vain,  
 For ever vain, to shape those fields, o'er which  
 God's curse had been pronounc'd like heaven's bright bowers.  
 (TO BE CONTINUED.)

## RELIGIOUS INTELLIGENCE.

### SOUTH CAROLINA.

THE Church in this diocese consists of the bishop, 27 presbyters, 4 deacons, and 35 organized congregations.

The annual convention of 1823 was held on the 19th, 20th, and 21st days of February; and was attended by 16 presbyters, 5 deacons, and 35 lay delegates from 19 parishes. 5 clergymen, entitled to seats, were absent.

The parochial reports vary but little from those presented last year. In both years it is remarkable that 22 only out of 35, are reported. During the last year there have been,

In 21 congregations	287 baptisms.
" 17 do.	88 marriages.
" 17 do.	182 burials.
" 18 do.	1614 communicants.
" 3 do.	300 Sunday scholars.

The number of communicants in the three city churches is 1249. In St. Paul's church, Radcliffeborough, the communicants have increased, since the last report, from 190 to 242. The bishop stated in his address that the affairs of the Church, since the last annual convention, embrace nothing calculated to mark the year with striking or peculiar interest. "With an uninterrupted harmony and order," he observes, "and, as I would fain trust, in a *godly quietness*, we have been permitted to pursue the ordinary business of the courts of the Lord's house; and if, on the one hand, no new and distinguishing blessings, from the Spirit by which the whole body of the church is governed and sanctified, have seemed to attend its operations, we are not, on the other, called to mingle our sorrowings on any remarkable subject of affliction or calamity of our Church." Confirmation had been administered in 6 churches, and 200 persons confirmed. Four persons have been admitted to the order of priests, and 2 to that of deacons. One church has been erected, of which the bishop gives the following account.

“ It is with very happy emotions, that I find it my duty, to mention to you, an effort of liberal zeal, within our communion, worthy to awaken a common feeling among us of grateful exultation. At Pendleton, where a missionary of the Society for the Advancement of Christianity, has been employed for the last few years, a neat and convenient building has been erected for our worship, by the exertions of a few individuals from the sacred use of which, we are encouraged to hope, that the name of God will, according to our mode of worshipping him, be honoured by some respectable portion, at least, of our fellow citizens, in that remote portion of the state. To the generous personal exertions and sacrifices of Col. Thomas Pinckney, I feel it incumbent on me to state, the success of this good work, of which the amiable modesty of his true zeal for the Church, would have forbidden him to be proclaimed as in any degree the author, is, under God, greatly to be ascribed.”

At Chatham, a town of considerable importance in the northern part of the state, there is an Episcopal church which had long until within a few years, been disused by Episcopalians. In consequence of this disuse, it appears to have been taken possession of by some other denomination, but has lately been reclaimed, and, under the zealous patronage of the Society for the Advancement of Christianity in South Carolina, the Rev. Mr. Wright, of Wadesborough, in North Carolina, has been employed there as a missionary. His prudent and pious deportment in a situation where angry passions and prejudices were likely to be roused by the very circumstance of reclaiming a church, which had passed into other hands, is already happily operating to conciliate the unfriendly, and to animate with new hopes those who are attached to our communion. The organization of the church has taken place, so far as the election of vestrymen and wardens is necessary to it; and a delegate was appointed to attend the convention. The peculiar circumstances of this church seemed to render it proper that the denomination who had used it should not at once be deprived of the privilege of assembling there for the purposes of their worship. There would, however, be a manifest inconsistency in permitting, for any great length of time, what would in fact be an acknowledgment of sectarian principles; and, in addition to this inconsistency the practical consequences would be the destruction of that peace and harmony which it is the duty of all Christians to maintain. On this subject, therefore, we are glad to see that the bishop expressed himself firmly, and that he has placed it in its proper light. “ At present, there seems to be a propriety in their granting to another denomination, who have used the building, the continuance of some stated use of it for the purposes of their worship. As, however, nothing can be more obvious, than the evil of the use in common, by different denominations, of the same religious edifice, it is to be hoped, that mutually satisfactory provision will, before long, be made, to render this arrangement neither necessary nor desired. Christianity is scarcely in any thing, so liable to be wounded in the house of its

*friends*, as by measures which thus force those into collision, who, duly separated, might charitably abide in concord. This comes unavoidably of the infirmity of our nature ; and it is a kind of treachery to the cause of religion, unnecessarily to provoke such infirmity ; in counteraction of its *spirit of love, joy, and peace.*"

The subject of the General Theological Seminary is mentioned by the bishop this year, as it was the last, with that affectionate solicitude and high sense of its importance which ought to exist in the bosom of every friend to pure religion and apostolick order. We are pleased to see that it induced the convention to appoint a special committee on the subject, and that the following resolutions, recommended by them, were unanimously adopted. " 1. That this convention retain a strong conviction of the necessity and importance of the General Theological Seminary ; that we feel grateful to the gentlemen who have taken an active part in the management of the same, and we do assure the general convention, and the board of trustees, of our determination to co-operate in such measures, as may seem best calculated to ensure the stability and improvement of this valuable establishment.

" 2. That we do respectfully recommend to the board of trustees, to continue to make such appeals to the members of the Church, as shall secure to the seminary a sufficient productive capital ; to use such endeavours as, in their wisdom, shall seem best adapted to diminish the expenses of maintenance, to which the students are now liable and to appoint for one of their stated meetings some day near to the period assigned for the triennial general convention, so as to ensure the attendance of those members of the board who reside at a distance from New York, and who may be on their way to the general convention.

" 3. That each minister who has not attended to the request, respecting the seminary, made at our last convention, be requested within the present year to attend to it, as expressed in the first and third resolutions then adopted.

" 4. That the standing committee be instructed to dispose of these resolutions as they shall deem best."\*

\* In consequence of this last resolution, the standing committee have since the sitting of the convention, passed resolutions ; 1, requesting each minister who did not preach a sermon on the subject last year, to do so on the first Sunday in May, or some other which he may deem more suitable, and with the concurrence of his vestry to cause a collection to be made in aid of the funds of the seminary ; 2, requesting all ministers to read in their respective churches, the Sunday before the collection, that part of the bishop's address which relates to the seminary ; 3, to print and circulate through the diocese the part of the address referred to, together with the reports made to the convention ; and 4, that as an evidence of the disposition of the diocese of South Carolina, to co-operate in the rearing of our General Theological Seminary, a copy of these resolutions be transmitted, to be laid before the board of trustees of the said seminary, and another copy be laid before the general convention ; and that their attention be respectfully and more particularly invited to the second of the resolutions on this subject, adopted by our late diocesan convention.



The standing committee reported the sums they had received during the past year, for the benefit of the seminary, amounting in the aggregate to \$976,77. The special committee stated, that there are 32 clergymen in the diocese, and that the amount of 7316 77 had been paid to the General Theological Seminary, by individuals of the diocese ; so that the convention were entitled to nominate 8 trustees. This was accordingly done.

The next subject of general interest which the bishop recommended to the consideration of the convention, was that of the missionary society, instituted by the last general convention ; concerning which, he justly remarked that the chief obstacle to the success of this pious design is the small number of candidates for the ministry. " In the success of our seminary," he therefore observes, " and its accompanying facilities and encouragements to the nurture of men for such a work, we might see the prospect opening on us, of an answer to the prayer, which the faithful, in the contemplation of the great and wide scene of spiritual necessity, as well within the borders of our own country, as beyond them, spread out before their view, are, I doubt not, with anxious, fervent constancy, sending up before the Lord of the harvest, that he would send forth labourers into his harvest."

The mention of the subject of leading the pious young men of our Church, to turn their views to the Christian ministry, naturally led the bishop to reflect upon a circumstance which must be painful to every well-wisher of our spiritual Zion ; we mean the fact that there is no college or university throughout the whole of our country, in which our young men are not trained up either with indifference for all the apostolick institutions, the primitive worship and pure doctrines of our Church, or in open and avowed hostility to them all. The bishop's remarks on this subject are so temperate that they cannot offend any who are willing to allow us the same right which they themselves exercise ; and they are at the same time so judicious, and forcible, and affectionate as to be worthy of the serious attention of every member of our communion. We think, therefore, that we shall confer a benefit upon all our readers, by extracting the whole. " Education, in its relation to the interests of our Church, is still, in another view of it, a subject of unspeakable concern, in the thoughts of him who addresses you. He has long painfully contemplated it, as the misfortune of this Church, remediable only, by an effort of zeal, which, circumstances seemed to forbid to be expected, that the whole process of the academical education of its youth should be conducted under influences at variance with the principles which distinguish its communion. He considers this a lot not more to be lamented, than it is extraordinarily peculiar. He is reasonably anxious, that he may not, on this subject be misconceived. He glories in the real liberality of sentiment and conduct, with respect to other Christian societies, which he sincerely believes, in an eminent degree, to characterize that, of which he is one. He deprecates, at the same time, the effects of such an erroneous liberality, as would make that to be regarded with indifference here, which, among all others, is cherished as a concern of high

and sacred importance. That the education of their own youth, under circumstances the most favourable to their continuing in their own religious principles, is so cherished by all descriptions of Christian people, with the exception of protestant Episcopalians, in these states, he asserts with a confidence that needs no qualification. Permit me, then, respectfully and affectionately, to submit the question, can we be thus excepted, consistently with a sound and rational, however moderate preference of the Christian doctrine and discipline, under which our particular religious profession ranks us? Must not such a preference, where it really exists, naturally and inseparably associate with it, an anxiety, that the principles we profess, should be those in which our children, and the generations following us, should abide, and under whose influence, their character, both for this life and the eternal, should be formed? Is not the subjection of our youth to influences unfavourable to their continuing in the faith we entertain, virtually conceding as a point not worth our care, the character of their religion? If domestick nurture and admonition, be insisted on as sufficient to prevent or remedy any such aberration of the mind of youth, from the way of the parent's religion, the appeal is to fact and experience, abundantly certifying the contrary, and to the conduct of all other religious communities, exhibiting the *strongest persuasion* of the contrary. No Christian community in Christendom, except that of protestant Episcopalians in the United States, does not as a *community*, make provision, or where provision cannot systematically be made, anxiously watch against what is considered the perverting influence of academical education. It is the mode in which, above all others, a real solicitude to transmit to their children the religion which men cherish, is most unequivocally expressed, to commit their education to no circumstances that shall have a tendency to counteract its claim upon their respect and adherence. Let me, I pray you, not be understood to intimate, much less to allege, any thing derogatory to the claim of the respectable institutions, by charter appropriated to other religious denominations, and of unquestionable right, subject to a religious influence peculiar to themselves, for the candour and indulgence, with which the interests of denominations, differing from their own, as far as they are committed to them, may be treated. I have no reference but to the indirect and unavoidable effect of the circumstances under which academick education is conducted, to influence the future feelings and decision of the mind, with respect to religion, in a manner more corresponding with the prejudices of the college, than, except under circumstances of more than ordinary care and judgment, of the parents' roof. I would not be thought unaware of the facility, which the expression of sentiments such as these, may afford, where the subject is not duly considered or understood, to the reproach of *narrow and illiberal conduct*. I feel, at the same time, so incapable of that, in religious sentiment or conduct, which might, with any rational construction, be so imputed, that I could not forego this opportunity of bearing my testimony, however feeble and vain it may prove, against a laxity and indifference on the momentous busi-

200 *Relig. Intel.—South Carolina. To Correspondents.*

ness of education, in its relation to the moral interests of character and life, for which we are not more unconsciously distinguished, than, to say the least, wondered at, by our Christian brethren at large. They readily enough, indeed, may explain the difference at present existing between the Protestant Episcopal Church and others, as to the possession and government of seminaries of learning, into the difference of the circumstances of our institutions, and theirs, before the colonies became independent states. But they know that our communion embraces much of the wealth and liberality, at least, of all the Atlantick states, and might, long ere this, have otherwise provided for a subject, with them always sufficiently important for any sacrifices and exertions it may require. Brethren, in laying before you these impressions, I am not conscious of the existence of any feeling in my mind, which you could, on the closest inspection, disapprove. *Out of the fulness of a heart*, anxious for the permanent, sound respectability and strength, of our peculiar institutions, I have spoken what I have ; nor can I imagine any circumstances of moral consciousness, under which it could prove painful to me, to be reminded, that I had thus expressed myself before you "

The present amount of the bishop's permanent fund, is \$8655 ; about 443 dollars having been added to it the past year.

Delegates to the General Convention.

The Rev. Christopher E. Gadsden, D. D., Rev. Allston Gibbes, Rev. Maurice H. Lance, Rev. Milward Pogson, Col. Lewis Morris, William Heyward, Gouverneur M. Wilkins, Hon. Benjamin Huger.

Standing Committee.

The Rev. Christopher E. Gadsden, D. D., Rev. Paul T. Gervais, Rev. Frederick Dalcho, M. D., Rev. Allston Gibbes, Rev. Christian Hancell, David Alexander, Joseph Johnson, M. D., John Dawson, Robert J. Turnbull, Thomas Lowndes.

We are pleased to see the following resolution on the journal, adopted on the motion of the Rev. Dr. Gadsden : " Resolved, That the clergy be requested, in their annual reports to this convention, to state the number of families, and, if practicable, of individuals in their respective congregations, discriminating, in each instance, the number of families belonging likewise to other congregations."—A more minute and energetick system of annual parochial reports in every diocese is, we think, highly desirable.

---

TO CORRESPONDENTS.

WE approve the spirit and object of the communication of our friend C. on *Missionary Exertions*, and have inserted a part of it. We beg leave, however, to suggest to him, that a subject of such importance should be discussed with more precision in its statements ; and also, that it is worthy of more purity of style.—We recommend to him, the simple, majestic, and comprehensive style of our incomparable liturgy.

THE  
**GOSPEL ADVOCATE.**

No. 31.]

JULY, 1823.

[No. 7. Vol. III.]

**THEOLOGICAL.**

TO THE EDITOR OF THE GOSPEL ADVOCATE.

REMARKS ON LUKE II. 49.

Οὐκ ᾔδειτο ὅτι ἐν τοῖς πατρὶς μου δεῖ εἶναι με.

**I**n order to acquire a critical knowledge of the scriptures, it is necessary that we should acquaint ourselves with the various elliptical forms of expression, which so frequently occur in the Hebrew and Greek languages. In the passage before us, the specifick idea which our Saviour intended to express, entirely depends on the word by which the ellipsis is supplied. The authors of our English translation have supplied the word *πραγμασι* after *ἐν τοῖς*, and consequently have translated the passage thus: "Wist ye not that I must be about my father's business." Rosenmueller seems to have preferred this rendering, and has quoted a passage from Philo in support of it. He has also shown that the phrase *εἶναι ἐν τοῖς τῷ βασιλεὺς ἢ στρατηγῷ*, signifies in classick writings, *to be occupied in those pursuits which appertain to a king or military commander*. But he has not referred to a single example where this phraseology has that meaning in the scriptures. The passage will admit of a different translation, equally consistent with the context, and perfectly in accordance with the usage of the inspired writers.

By supplying the word *δῶμα* or *οἶκῳ*, instead of *πραγμα*, the sentiment expressed by our Saviour would be this: "Know ye not that I must be at my father's house?" The parents of Jesus, on returning to the temple, after having anxiously sought him in every place where they supposed it probable he might be, express their astonishment at finding him still in that sacred place, conversing in a familiar manner, with the learned rabbis and doctors of the Jewish church. "Son," said his mother, "why hast thou thus dealt with us? Lo, thy father and I have made diligent search for thee, with sorrow." Our Saviour replied, "Why did ye seek me? Know ye not that I must be at my father's house?" This translation accords with the Syriack, the latter Persick, and the Armenian versions.\* Origen, Chrysostom, and several other learned fathers of the church give the same interpretation of the passage. Titus Bostrensis, a Christian bishop of the 4th century,

\* See Adam Clarke's note on the passage.

quotes the passage in such a connexion as leaves no doubt that he understood it in the same manner. Εἰς τοὺς ναοὺς αὐτοῦ θεοῦ, ἡμεῖς, ἡμεῖς οὖν τοῖς τοῦ πατρὸς μου δεῖν εἶναι με: *Being in the temple of God, he, (i. e. Christ,) said, know ye not that I must be at my father's?* This interpretation of the ellipsis is supported by classical authority. Josephus (L. 1. c. Apion) designates the temple of Jupiter by the phrase *ἐν τοῖς τοῦ Διὸς*. The same phraseology occurs frequently in Homer and other Greek writers.\* It is also a common idiom in the Latin language. Thus Terence: *Ubi ad Dianæ veneris, ito ad dextram.* Adelphi. A. 4. 2. 43. "When you come to the *temple of Diana* turn to the right." Let us now see what light the scriptures throw on this subject. Our Saviour himself, in another place, calls the temple of God, his *father's house*. "Make not my father's house a house of merchandize." John ii. 16. This of itself may be regarded as an authoritative interpretation of the passage in question. But to render the meaning more certain, a few among the numerous instances in which the same idiom occurs in the bible, will be quoted.

Gen. xli. 51. "For God," saith he, "hath made me to forget all my toil, and all my *father's house*." This is a literal translation of the Hebrew וְאֶחָד לֹא-בִיחָאֲבִי. The Septuagint, though not so literal as the English translation, conveys precisely the same idea. Καὶ πάντων τοῦ πατρὸς μου. Esther viii. 2. "And Esther set Mordecai over the *house* (i. e. the family) of Haman." Heb. עַל-בֵּית הָמָן. Sept. πάντων τοῦ Ἀμάν. See also Esther vii. 9. Sirac xlii. 10. The phrase *ἐν ταῖς ἰδίαις* is of frequent occurrence in the holy scriptures, and the idiom and ellipsis are precisely the same as in the phrase *ἐν τοῖς τοῦ πατρὸς μου*. John xix. 27. "And from that hour that disciple took her unto his own home." Εἰς τὰ ἰδία. John xvi. 32. Behold the hour cometh, yea is now come, that ye shall be scattered every man to *his own*;" *ἐν ταῖς ἰδίαις*, i. e. when you being separated from me, shall return to your homes. Esther v. 10. "And when he (i. e. Haman) *came home*." Heb. וְכִי-בֵּית. Sept. *ἐν ταῖς ἰδίαις*. See Esther vi. 12. Thus it is evident that the proposed rendering is in accordance with the Hebrew, and likewise with the Hellenistic and classic Greek idioms. Gilbert Wakefield, and the authors of the Improved Version, as it is falsely called, have translated the passage in this way: but Dr. Campbell's translation and also the new German translation of De Wette exhibit all the ambiguity of the original. The reason which Campbell, after the example of Doddridge, has assigned for his translation, would be perfectly satisfactory in cases where no doubt or hesitation existed in respect to the meaning of the original; but in the present instance it does not appear to me to be conclusive. On recurring to the Hebrew New Testament published by the society in England for promoting Christianity among the Jews, I find that the authors of that translation have supplied the ellipsis by inserting the pronoun אֲנִי, instead of the noun בֵּית. Perhaps some of your learned correspondents can state the

\* Vid. Wakefield's note in loco.

authority upon which this rendering is made. I will only remark, in conclusion, that our Saviour may have called the temple *οικουα του πατρος*, his father's house, partly, as Koineil observes, in allusion to the preceding observation of his mother, "I and *thy father*;"—partly in order to impress more deeply upon her mind his intimate union with God. He wished to recall to her remembrance, those signal manifestations of divine Providence, with which God had distinguished his birth and infancy; and thus to convince her that all solicitude on his account was entirely superfluous and improper.

CANDIDATUS.

---

SERMON.—No. XXVI.

ROMANS XI. 11—14. *I say then, Have they stumbled that they should fall? God forbid: but rather through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them, the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify mine office; if, by any means, I may provoke to emulation them which are my flesh, and might save some of them.*

IN the chapter from which these words are selected, and commended to your particular attention, one of the deep mysteries of a wise and merciful Providence is wonderfully unfolded to our view. The reasonings of the apostle respecting God's purpose of election; his mercy to the Gentiles, and the objections of Jews and Judaizing Christians against the doctrine of justification by faith, which, through ten chapters, he has so ably pursued, are here brought to a close; and such a "depth of the riches, both of the wisdom and the knowledge of God," is displayed, as excites in his own mind the most rapturous admiration.

The things unfolded in this chapter are many and important, and our remarks on the several parts will be brief and imperfect: the most I can hope from them, is to direct your attention to things so well calculated to excite in our minds, reverence, adoration, and gratitude to God. It will here be still more clearly seen, that those dispensations of the Almighty, so offensive to human wisdom, are not only just, but merciful: those very dealings which excited murmurs, and gave offence to men, exhibit unbounded equity and benevolence.

St. Paul commences this chapter with words of consolation to his "brethren, his kinsmen according to the flesh." He had shown "the severity of God," and directed their view to that fearful tempest of Divine judgment which was gathering over their nation; and that "sure word of prophecy" which predicted their excision from the family of the faithful. But for the comfort of all who had eyes to see, he points to the angel of peace, who "rides in the whirlwind and directs the storm." He shows that the rejection of the Israelites would be limited both in extent and duration. "I say then, hath God cast

away his people?" has he totally and finally cut off the whole nation from an interest in the Messiah, and the privileges of his church? "God forbid," saith the apostle; "for I also am an Israelite, of the seed of Abraham; of the tribe of Benjamin." He was himself of that nation, and at first was opposed to the gospel, and persecuted the brethren; yet he was accepted in the beloved: his being a Jew did not debar him of "that righteousness which is by faith." The door of the church was still open to any individual of the descendants of Abraham. What the prophets foretold, the apostles carefully taught, that "whosoever shall call upon the name of the Lord shall be saved." In his word it is written, and to his glory it should be proclaimed, that "God hath not cast away his people which he foreknew."

It is true, that in the usual sense of this last word, God *foreknoweth* all men, and all things; but the corresponding word in the Greek is less restricted in its meaning, and is often applied to things that are past; to the knowledge of events which had before taken place. St. Paul thus uses the word, Acts xxvi. "The Jews knew me from the beginning." Had it been rendered "*foreknew* me," the true sense, and indeed all the sense, would have been lost. It should also be recollected, that *to know*, in its scriptural use, often means *to approve*, or *to favour*. And the compound word rendered to foreknow, may sometimes better be rendered *to have before approved*. Such, in my judgment, is evidently its sense in this place: "God hath not cast away his people which he *foreknew*;" that is, those whom he *has before approved or acknowledged to be his people*. By the preaching of the gospel to the Jews, God was still manifesting his willingness to embrace them, with the arms of his mercy. The number of the Jews who were true believers was, indeed, small. But it had been, in ages preceding, still smaller. Had they forgotten "what the scripture saith of Elias?" In his intercession he supposed that the whole nation had become idolaters; that *he was left alone*, the only worshipper of the true God. "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." Even in those degenerate days, when, to human appearance, there was "not one godly man left," the Lord had thousands of faithful servants. "Even so," continues the apostle "at this present time also, there is a remnant according to the election (or *an* election) of grace."

The believing Jews were this *remnant*; whose numbers were then considerable. Their election was gratuitous. They were accepted of God, and numbered with his faithful people, not for their own merits, or because they had, more than others, kept the law given by Moses; by *grace* they were saved, *through faith*, not of themselves, but of the free favour of God. And this, the apostle would impress upon their minds; "If by grace," if it is of God's free gift, that the believing Jews are elected, "then it is no more of works;" it cannot of course be for any good in themselves. "Otherwise," except we admit this inference, "grace is no more grace." What is called salvation by grace, would not be truly gratuitous, if it rested on the

foundation of human merit. And on the other hand, supposing human merit to be the foundation ; “ if it be of works, then is it no more of grace ;” it cannot be God’s free gift. And allowing it to be what it is, God’s free gift, “ work is no more work ;” it merits nothing.

“ What then” is the result of these remarks ? It is this, that “ Israel hath not attained that which he seeketh for,” justification and acceptance with God : because they trusted in their own merits and sought it by their works. “ But the election hath obtained it.” The *remnant* of believing Jews wisely submitted to God’s righteousness ; they trusted in their Saviour, “ according to the election of grace ;” they were acknowledged and blessed as the people of God. “ And the rest were blinded.” The unbelieving part of the nation continued in darkness.

And this agrees with what “ is written (in the prophet Isaiah) God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day.” The justice of God in thus hardening them, the apostle had shown and we have considered in the 9th chapter. To the same purpose, in the 69th psalm, David saith, “ Let their table be made a snare and a trap, and a stumbling block, and a recompence unto them : let their eyes be darkened that they may not see, and bow down their back alway.” It is worthy of remark, as we pass along, that the deprecations in the psalms, which men are ready to understand as uncharitable curses, are shown, by the pen of inspiration, to be prophetick denunciations against impenitent transgressors, and the enemies of Christ. “ Let him that readeth understand :” let us pray God to deliver us from such hardness, and bless his name, that “ the testimony of Jesus is the spirit of prophecy.”

We now come to a part of the chapter, which is worthy of particular regard. St. Paul having proved that God had not “ cast off *all* his people,” the Jews, but those only who rejected their Saviour ; proceeds to show, that even the unbelieving part are not, as a nation, cast off *for ever*. “ I say, then, Have they stumbled that they should fall ?” Is their rejection fatal and final ? Will their unbelief so cut them off, as a nation, that they shall never again be restored ? “ God forbid,” replies the apostle. The truth, rather, is, that “ through their fall, salvation is come to the Gentiles for to provoke them to jealousy.” Here the “ wisdom of God in a mystery,” gradually unfolds to our view. The abolishing of the Mosaick law, destruction of the Jewish state, and dispersion of the nation, evidently contributed, in various ways, and in a great degree, to give salvation, (that is, the knowledge and means of salvation) to the Gentiles. The same providential events which were a just judgment of heaven upon the Israelites for their impenitency and unbelief, were so ordered by infinite wisdom, as to be the means of dispensing grace and mercy to the other nations of the earth. And yet further, and what is still more wonderful, this mercy to the Gentiles—their conversion to the faith, and acknowledgment of the true God, with their consequential bles-



sings and religious prosperity—would eventually provoke the Jews to jealousy, or a godly emulation. In the fulness of time, that “time which the Father hath put in his own power,” the Jews as a people, seeing the gospel so long professed, and so permanently established among the Gentiles, and that God is with them; seeing the church of Christ firm as the rock of Zion, against which the gates of hell cannot prevail, will at length “believe that Jesus is the Son of God:” in him with joy they will recognise their long expected Messiah, and emerge from their present darkness into marvellous light.

The apostle, still lifting the veil from this mystery, gives us a further view “of the wisdom and knowledge of God.” The conversion of the Jews, when it does, as it certainly will, take place, shall be the means of a still more extensive spread of the gospel, and increase of the church among the other nations. For “if the fall of them (the Jews) be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness.” Of this blessed effect of their conversion, we can easily conceive. If God’s wisdom could make their unbelief a general blessing to mankind: if the destruction of the Jewish state and dispersion of the nation, by fulfilling the prophets, and showing the truth of the gospel, confirmed thousands and myriads in the faith of Christ; much more will their *fulness*—the general conversion of the nation—serve to spread and establish the truth of God throughout the world. It will not, improbably, operate to the conversion of all the nations of the earth, among whom, and no doubt for that end, they are now scattered. They are not *cast off for ever*: they have not *stumbled that they should fall*. They are reserved, most wonderfully reserved, for this noble *purpose of God’s election*. *A remnant* of them his *grace* has already brought into the fold: in due time, *their fulness* shall follow. Of this glorious event we have an infallible assurance; not by the pen of this apostle only; we have many predictions to the same purpose, by the prophets of the Old Testament. And what is most wonderful, we have before our eyes the present state of the Jews: a state perfectly corresponding with what, “at sundry times and in divers manners” was more than two thousand years since predicted. A state the like of which the history of the world cannot produce a parallel. A state, considering its circumstances, so remote from all human experience that it is a standing miracle, confirming all that the scriptures contain; most convincing in its nature, and of the widest extent. You see here a nation, the oldest in the world, still existing, and preserving, without alteration, the laws which were given them by Moses. Though they have been hated and persecuted by Christians and Pagans and Musselmen, and oppressed by every nation under heaven, they still exist a numerous people. For almost two thousand years they have not possessed an inch of territory, and yet they continue a distinct people, with laws and customs and religion peculiar to themselves. And this wonder—this miracle, so contrary to all human wisdom, and the experience of men—was, by the prophets, clearly predicted. By

them has God declared that though he should make a full end of the nations among whom the Jews are scattered, he will not make a full end of them his people. After the lapse of twenty-five hundred years, during which the nations of the earth have been rising and passing away, like waves on the ocean, those prophecies are still fulfilling.

This is a subject in which the apostle feels much interest, and appears much engaged; and he tells us why he is so. "I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation them which are my flesh, and may save some of them." He had a high sense of the honour and the importance of his commission to preach the everlasting gospel to the nations of the earth; and he dwelt the more on the momentous subject of their conversion and acceptance, in the hope that his kindred the Jews might be excited to emulate the faith of the Gentiles, and so he might be instrumental in saving some individuals; though their fulness, or the general conversion of the nation, was not then to be expected.

The apostle having thus accounted for his zeal, continues his discourse: "If the casting away of them be the reconciling of the world; what shall the receiving of them be but life from the dead?" If Divine wisdom could make the unbelief of the Jews turn out for the furtherance of the gospel; if casting away that small people tended, in a great degree, to reconcile the world of mankind to the Christian faith: it is highly reasonable to suppose, and it is here predicted, that their conversion will have a more powerful effect. It appears from the prophets, that before the conversion of the Jews, religion would decline; Christians would become lukewarm and lifeless; and we have already seen it too much verified. But that glorious event will cause such joy, and infuse such a spirit of piety, love, and gratulation throughout the universal church, that the whole body will be renovated, and the state of religion become as "life from the dead." Then, probably, will commence the most glorious state of the church militant. "The mountain of the Lord's house will then be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." They shall then "beat their swords into ploughshares, and learn war no more." May the Lord hasten on the glorious day: may we all more frequently, and more fervently pray, "Thy kingdom come."

That this day of the Lord will come, the apostle continues, and still more clearly, to assure us. "For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches." The gospel was, at first, preached to the Jews only; and the manner in which the first converts among them were sanctified and received, is an evidence or argument that the nation, generally, is considered as holy to God. Because Abraham, the root or father of the nation, was eminently faithful, God was pleased to reward his fidelity by extending this distinction to his posterity.

This metaphor of a *root* and its *branches* happily illustrates the subject, and is therefore continued. "If some of the branches be broken

off, and thou, being a wild olive tree, wert grafted in amongst them, and with them partakest of the root and fatness of the olive tree ; boast not against the branches : but if thou boast, thou bearest not the root, but the root thee. God has never had but one church on the earth, of which Abraham was the visible root ; the father of the faithful. From this stock the unbelieving Jews were broken off ; the believing Gentiles were as scions grafted into it. They were as *wild* olives ; and, contrary to what is usual in grafting, they were less noble than the stock : in this spiritual grafting, the scion, not the stock, is improved. Here were two considerations to make the Gentile Christians think humbly of themselves, and charitably of the Jews. The Jews were more noble, as having been long distinguished as God's people, whom he delighted to honour ; and they were the church before the Gentiles were grafted in. " To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Theirs were the fathers, and of them, as concerning the flesh, Christ came, who is over all, God blessed for ever." In the natural grafting, the scion may *boast* of bearing better fruit than the stock ; but here such boasting is excluded. The Gentiles carry no privileges, nor any thing good with them into the church : they are partakers only, in common with the believing Jews, of the blessings of that Saviour who was of the seed of Abraham.

It is painful to reflect how little, through many centuries, the Gentiles regarded this apostolick injunction. Not only did they *boast against those branches which were broken off* ; but did tread them under foot : cruelly did they " persecute those whom God had smitten." Their uncharitable boasting is further noticed and condemned : " Thou wilt say then, the branches were broken off, that I might be grafted in." And this, in a limited sense, they might truly say ; *through their fall salvation came unto the Gentiles*. The punishment of the Jews was made subservient to the conversion of others. But Christians ought the more for this to have pitied the blindness of the Jews, and to have laboured, like Paul, to convert them. It is a great consolation however, and a cause of thankfulness to God, that this enmity towards the Jews has now ceased : it is an interesting indication that the *fulness* of that people is near at hand.

Let us profit by what the apostle adds : " Well, because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee." If the Jews, whom God so loved, who were the descendants of Abraham, Isaac, and Jacob, were rejected for unbelief, surely we, who were of the wild olive tree, should " take heed lest there be in any of us an evil heart of unbelief, in departing from the living God."

" Behold therefore the goodness and severity of God : on them which fell, severity," which they well deserved ; " but towards thee, goodness, *if thou continue in his goodness* ; otherwise thou also shalt be cut off." These words need no explanation : but they ought

carefully to be remembered, that you may “work out your salvation with *fear and trembling* ;” and that you may respect the Jews, as your elder brethren, and consider that “they also, if they abide not still in unbelief, shall be grafted in ; for God is able to graft them in again,” and number them with the brightest members of his church.

The apostle still dwells upon this subject ; “If thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree ; how much more shall these, which be the natural branches, be grafted into their own olive tree.” God is, if possible, more willing to receive them than us. Far then, from being *high minded*, we have reason to fear lest we be rejected ; and to commiserate them, whose blindness has added to our light. St. Paul is exceedingly solicitous that this matter be well understood, and deeply impressed upon our minds : “For I would not, brethren, that ye should be ignorant of this *mystery*, lest ye should be wise in your own conceits, that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved.” Comparing this with what goes before, it appears that the Jews will continue in their present state, as an astonishing display of the “goodness and severity of God,” till the gospel is spread through many, perhaps the most of the nations of the earth ; here called the “the fulness of the Gentiles.” But among them will be much coldness and imperfection. Then the Jews, in the time appointed, will come into the church, and cause a great increase of piety ; a general renovation of religion ; a “life from the dead.”

We see, then, that “as concerning the gospel, the Jews are enemies for our sakes ;” they are treated as aliens, and with *severity*, to confer blessings on the Gentiles ; their sufferings contribute to our benefit. “But,” continues the apostle, “as touching the election, they are beloved for the fathers’ sakes.” For the sake of the patriarchs, and in gracious remembrance of Abraham, Isaac, and Jacob, to whom the promise was made, God will not wholly renounce their descendants ; he will correct them in measure, and in due time restore them to his favour. All the Jews were of *the election* ; they were God’s chosen people. Those of them who believed in Christ are distinguished as “an election of grace.” The others, though for a season set aside, are not *cast off for ever*. “For the gifts and calling of God are without repentance.” Faithfulness is one of his attributes. In the history of his providence he is distinguished as a *God who keepeth covenant*. His *gifts* bestowed on the seed of Jacob he will not revoke. Having *called* them to be his people, in all his subsequent dispensations, he will not swerve from his covenant ; but adhere with undeviating truth, to his original purpose of election.

The apostle urges, still further, upon the serious consideration of the Gentiles, that they were once unbelievers ; and that the unbelief of the Jews was instrumental to their obtaining mercy. Now, the Jews

are unbelievers, and God's mercy to the Gentiles shall be made a blessing to them. And to crown the revelation of this wondrous "mystery," he adds: "For God hath concluded them all in unbelief, that he might have mercy upon all." What is here rendered *unbelief*, means rather *disobedience*. God has concluded all under sin; their guilt is made manifest; that it may also appear that his goodness is impartial, and all of any nation under heaven, who are saved, receive the blessing from the fountain of his mercy in Jesus Christ. The Gentiles were in unbelief; yet to them the gospel was preached. The Jews are now in unbelief; and to the Jews the same mercy is offered. Thus will God's mercy be displayed to all the world; and every believer in God will adore the riches of his grace.

After such a view of God's purpose of election, well might the apostle utter these rapturous expressions of praise and admiration: "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord, or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things; to whom be glory for ever. Amen."

And what other sentiments; what other praises should rather, on this present occasion, possess our hearts, and employ our tongues? This view of God's wise, and just, and merciful providence; this astonishing mystery, now unfolded, should inspire us all with the deepest reverence and adoration. We see "where sin abounded, grace did much more abound." To the nations of the earth, though sitting in the darkness of spiritual ignorance, and dead in trespasses and sins, was his gospel preached; on them has this great light shined. And the arms of the same mercy are still stretched out to the unbelieving Jews. Even his judgments evince, not only his truth and equity, but that his mercy endureth for ever: that "his gifts and calling are without repentance." Those dispensations, whether gracious or afflictive, which, in his purpose of election, seem the most partial and discriminating, appear, as we understand them, to be designed for general good. If Abraham was elected, and his posterity distinguished by peculiar favours, it was that in his seed *all the families* of the earth should be blessed. If Isaac was preferred before Ishmael, and Jacob before Esau, it was for the promotion of the same gracious design. For the like benevolent purpose was Pharaoh, and afterwards the hardened Jews, though by their hardness fitted for destruction, for a season preserved in prosperity and power, that the example and circumstances of their punishment might be more glorious to God, and instructive to men. The Saviour, though "the seed of Abraham," "the son of David," is "a light to lighten the Gentiles," not less than "the glory of his people Israel;" and the descendants of Esau, with those of Jacob, may well unite in praising God, and "declaring the wonders that he doeth for the children of men." His severity to the Jews is mercy to the Gentiles; and through this same

mercy, the Jews shall hereafter be converted, "and all Israel be saved." Daily should we bless God for his dispensations to the Jews; soon will they bless the same Saviour for his mercies to us; soon will it be the subject of their mutual and united gratulations, that "God hath mercy on whom he will have mercy; and whom he will he hardeneth." Let us be humble, no less than thankful, and rejoice with reverence; knowing that the depths of his judgments are unsearchable, and his ways past finding out unto perfection. The mysteries which his mercy has revealed, most satisfactorily evince that "God is light; and that in him there is no darkness." May he so illuminate our minds, and sanctify our hearts, that we may attain that righteousness which is by faith: and to the God of our salvation be rendered eternal praise.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

It is a privilege of inestimable value, whether we consider our present or our everlasting interests, that we are in possession of a revelation of the Divine word, in which are clearly made known to us the nature and attributes of the supreme Being; the laws to which he requires our obedience; the doctrines that concern our welfare beyond the grave, and the consequences connected with the characters which we form during our present probationary course. Destined as we are to an immortal existence, and accountable to a higher power for all our conduct, we cannot be too fervent in our expressions of gratitude, that God has been pleased, in his great mercy, to show us the way wherein we should walk; to provide a remedy for all the moral evils to which we are made subject, and to lay before us the strongest motives to the adoption of those rules of action upon which our future safety is dependent. And it would seem, when we reflect upon the nature, design, and importance of the holy scriptures, that there could be little or no diversity of opinion, on the part of those for whose benefit they are intended, in regard to what they teach and declare. We might rationally suppose, that all serious and reflecting persons would be united, both in faith and in practice, and that, with a sincere desire to know and to do the will of their Father in heaven, they would sacrifice every discordant feeling, and every conflicting interest, before the altar of their common reverence, and for the reception of that truth which is able to make them wise unto salvation.

But we have been taught, by melancholy experience, that alarming divisions do exist in relation to those subjects which explain our duties and involve our dearest hopes. *From the same source, as is pretended, contrary sentiments are imbibed*, and, in their separate defence, parties are enlisted, whose leading object, is, apparently, the overthrow and ruin of one another. It is, therefore, certain, that errors in religion, and those, too, which are of no trifling magnitude or doubtful tenden-

cy, are greatly prevalent in the Christian world ; and it becomes an inquiry of the utmost importance to ascertain their true cause, that we may be enabled to escape from their fatal influence and effects.

It was said by our blessed Lord to the Sadducees, a Jewish sect which denied the resurrection of the dead and the life to come, " Ye do err, not knowing the scriptures ;" and from this declaration it may be justly inferred, that ignorance of the word of God, is the parent of false doctrine. Indeed, it would be a reflection upon the wisdom and goodness of the divine Author of every good and perfect gift, to suppose that, in communicating his will to mankind for their instruction and safety, he has concealed it under such uncertain and ambiguous terms as necessarily to prevent their discovery of the truth. The fault must rather be in themselves ; in the want of that good and honest heart which is disposed to faithful examination, and which admits with readiness, and nourishes with constancy, the pure seed of eternal life. Taking it, then, for granted, that if all were duly acquainted with the scriptures, there would be neither mistake nor difference of sentiment in religion, it may not be unprofitable to advert to some of the reasons which lead to that ignorance which regards subjects the most important of any that can be presented to our consideration. And, in the first place, there are, undoubtedly, great numbers, who seldom or never read their bibles. By reason of their engagedness in the active concerns of life, or an habitual thoughtlessness and indifference in relation to the events of a future world, they have no disposition to become acquainted with the truths of revelation, and, therefore, live in a continued and uniform neglect of the inspired volume. From their early education and occasional associations with Christian people, they may have obtained some general ideas of the doctrines of our most holy faith, and be ready to admit the reality of those principles which concern their characters as accountable and immortal beings. But inasmuch as they do not repair for instruction to the only true source of light and knowledge, many errors must of necessity be interwoven with their belief, and as it respects holy things their feet stand in slippery places. Interest and self love will bias their judgment ; and to countenance the irregularities of their life and conversation, and to render the dictates of conscience propitious to their forbidden pursuits, they will strangely pervert what little they may chance to know of the way of salvation. And yet, strange as it may seem, it sometimes happens, that these very persons will engage in disputes upon the various subjects of revelation, and defend the cause which they have espoused, in theory, with all the confidence of the most expert theologian. The abstruse points of divinity which have presented the greatest difficulties in the way of those who have given their days and their nights to the study of the sacred scriptures, are comprehended by an almost intuitive glance, and the hallowed mysteries which overshadow the system of man's redemption are solved with a facility to which even an apostle could not pretend. But it is, indeed, their ignorance that renders them thus bold and assuming,

while their prevailing unconcern for things of another world places beyond their view, the actual importance of the subject with which they seem familiar, and makes it a matter of little consequence with them whether they have the truth or not.

Religion includes both a science and a duty. In respect to the one, the way which leads to it is rugged and difficult of approach ; that which conducts to the other, presents no discouragement or hindrance. The former invites the pursuit of but few ; the latter claims the devotion, while it is open and free to the attainment, of all. And here it is, that knowledge is in the highest degree essential ; for it is upon the characters that we form ; the virtues that we cultivate, and the dispositions that we manifest in our relations to God and to man, that our eternal destinies are suspended. And how can we become acquainted with the requisitions of our Maker ; with the obstructions that oppose us in the way of obedience ; with the means of resisting temptation, and with the motives which lead to constancy and perseverance, unless we diligently and thoroughly examine the chart which marks out our course ? A superficial or partial sense of Divine truth, derived from accidental circumstances, and associated with many erroneous and corrupt ideas, can never be sufficient to guide us through the trials and dangers of life to the realms of immortal blessedness. We must be instructed and improved, by the lessons of inspiration, in their own undisguised form, and whatever wisdom we would possess, that tends to salvation, can only be derived from the pure and unadulterated word of God.

But it needs no argument to prove that where the bible is not read, there must be ignorance of its contents, and, consequently, a great liability to error in whatever opinions are formed upon religious subjects, particularly where the latter interfere with native passions, and customary pursuits. And a very small share of observation will produce the conviction that no inconsiderable portion of those who are called Christians, do almost uniformly, from day to day, and from year to year, neglect the perusal of the word of God. With such, faith can only be a pretence, and whatever hopes are presumptuously indulged, must finally perish with the expectations of the wicked. It is not required, that people who are engaged in the active concerns of life, and upon whom their families and society have numerous claims, should devote the whole, or even any great part of their time to the study of the scriptures. But the busiest occupations afford many moments and hours of leisure, which might be far more profitably employed, in obtaining a knowledge of the character and will of God, and in adopting principles and cultivating habits with a view to a future existence, than in accompanying the idle and the profane to their resorts of pleasure and of vice. But however exclusive may be the temporal duties of the week, no one can justify his neglect of the bible, on that hallowed day which God, in great mercy to us, has set apart for the very purpose of giving us opportunity to turn our thoughts from the cares and vanities of the world, and to assist us in



securing that heavenly inheritance, which Jesus Christ has prepared for all his followers. And if our minds are suitably affected with the infinite importance of religion, we shall, at that time, so apply ourselves to the words of eternal life, as to receive impressions that will induce us, on succeeding days, to embrace occasions which might otherwise be lost, of advancing, in the same manner, the interests of our souls.

There is a second class of persons who gain no knowledge from the holy scriptures, not, like the former, on account of their neglect, but because they read the bible only to invalidate its testimony, and to disprove its Divine origin. They are, necessarily, left in ignorance of the interesting truths of revelation, from the very object which they have in view. Full of self-confidence and arrogant presumption, they have settled their minds into a belief, from some weak but plausible arguments, that the whole system of our faith is a deception obtruded upon the world by artful and designing impostors; and, in order to fortify their refuge of lies, and to give the reins to all the licentious passions of a depraved nature, they repair to the bible itself to ascertain from its apparent inconsistencies and contradictions, whether they may not, with safety, deprive the Almighty of his empire, and man of his heaven! In things of little comparative importance, they look for evidence to satisfy themselves and the world, that all the hopes which can be entertained, by our frail and sinful race, of the favour of God and the crown of immortality, are vain and delusive. From the trifling mistakes of transcribers; the difficulty of determining and reconciling dates, and the obscurity in which, from our ignorance of ancient customs and manners, some facts are involved, they would conjure up a cloud of darkness to brood with eternal gloom over the valley of the shadow of death, and to intercept every ray of light which might reach us from the world beyond. Hence, the disposition of mind which they carry with them to the examination of the sacred volume is, of itself, sufficient to perpetuate and increase their blindness: and when it is farther considered that the illuminations of the Holy Spirit are necessary to give us a just perception of Divine truth, it cannot be deemed strange, that the blessing should be withheld from those whose only object is to weaken the obligations which bind the creature to the Creator, and to subject the counsels of omniscience to the scrutiny and censure of a feeble and short-sighted mortal. They labour, as they pretend, to vindicate and exalt the dignity of human nature; to free mankind from the bondage of superstition, and to lead them to assert the original freedom and independence of unshackled minds. But they themselves are slaves to the worst of principles, and could their desires be accomplished, the anticipated triumphs of reason over ignorance, imposture, and priestcraft, would prove but the triumphs of an evil and malignant spirit over the ruins of virtue and of happiness.

Thirdly, there are many persons who are left in ignorance and consequent error as it regards the bible, by reason of their attempts to

pervert its declarations in order to confirm systems which they have previously, and without any regard to its instructions, adopted. They read, not so much for the discovery of truth, as to find arguments for the defence of favourite theories. Their own feelings have provided them with a religion to suit their convenience and their interest, and for the support of this they make the scriptures to speak a language which was never intended by the inspired writers. They are familiar with explanations to do away the force of passages which, in their literal signification, would bear too hard upon the sentiments which they have imbibed; they possess a remarkable facility in applying doctrines and precepts, which they cannot receive consistently with their own principles, to subjects and persons in which the men of the present age have no concern, and they do not hesitate, when they can resort neither to explanation nor perversion, to reject, as uncertain or false, whatever comes in the way of their belief. And from this want of candour and impartiality they are easily borne away on the stream of error. Instead of regulating their faith by the bible, they have first established the former, and then adjusted to it, in the best manner of which they were capable, the declarations of the latter. Thus, the deceitfulness of their own hearts is made the standard of truth; and, under the influence of an unworthy and sinful prejudice, with the most imperfect notions of what God is in himself, and of what he has made known to mankind, they pursue, without preparation, and without alarm, their dreary course to the great tribunal.

Again, there are those who remain ignorant of the scriptures from the circumstance of their reading them as a *task* rather than looking to them as a *directory*. They have been taught from childhood the importance and sanctity of the word of God, and from habit have obtained an inward veneration of its sacred pages. They, therefore, make it a part of their daily duty to read some portion of its contents; but, then, so far from intending this practice to aid and influence them in the great duties of life, they do not even retain the recollection of what they have read. Their consciences are satisfied with the simple act of perusal, and this they secretly believe will be a sufficient sacrifice to entitle them to the favour of God and the blessing of eternal life. But how are they the better for the bare performance of an external duty with which the heart held no communion? Mechanical services, however strictly observed, cannot enlighten the mind or purify the affections. There must be something within, to induce and accompany our exertions for salvation, or they will never be profitable to us. All the faculties of the soul must be engaged in a subject which involves its everlasting welfare. We must read, and understand, and practise, or the delusions of the adversary will come upon us, and our fancied security be finally exchanged for disappointment, remorse, and misery.

We shall conclude our remarks with a few brief observations upon the manner in which it becomes all, who would be preserved from ignorance and error, to read the holy scriptures, in order that, from

an acquaintance with the teachings of the divine Spirit, their steps may be surely ordered, and their hearts graciously sanctified.

And to this end, there is, first, essential, a sincere and fervent desire to become correctly acquainted with the word of God from a regard to our eternal interests. A sense of our characters as sinful, as accountable, and as immortal beings, and an anxiety before which every earthly good sinks into comparative nothingness, to be numbered with the subjects of Divine favour in the world to come, must lead us to the fountain of living waters. It is not enough that we act under the influence of an ambition to become prepared to wield with skilful dexterity the weapons of theological controversy; to be enabled to encounter, with well-selected arguments from the treasury of inspiration, the assaults of opposing sectaries, or to gain a short-lived distinction among our fellow creatures for superiour attainments in the science of Divine truth. To obtain a clear and satisfactory answer to the great question, *What shall we do to be saved?* is to be our leading object in the study of the bible, and if we are deficient here, our progress is impeded at the very threshold.

Secondly, to avoid the error which results from ignorance, we must possess a true and lively faith. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The apostle informs us, that there were some whom "the word did not profit, not being mixed with faith in them that heard it." Here, indeed, is one of our greatest difficulties; for the subjects of revelation are of so sublime and extraordinary a nature; the events to which it directs our attention do so much surpass every thing that we are now accustomed to behold, that the human mind almost instinctively shrinks from the contemplation. We find it hard to realize, either that circumstances have taken place which are recorded, or that the predictions and doctrines which are connected with futurity will, in fact, be accomplished and proved. The rising of the dead from their graves; the dissolution of the material heavens and the earth, and the solemnities of a final retribution, are subjects beyond the grasp of our feeble intellect, and the gathering doubts to which our natures are prone, and which a thousand temptations are ever ready to encourage, easily incline us to reject them. But to become truly enlightened, we must, notwithstanding, repose the most implicit confidence in the declarations of almighty God. Mystery must give way to the principles of a pure and holy faith, and the reasoning powers of the creature must acknowledge their insufficiency to comprehend the ways and the counsels of the Creator.

Thirdly, our perusal of the holy scriptures must be attended with a full determination to bring all our feelings, opinions, and practices to the rules which they prescribe. We are not to accommodate the instructions of the bible to our perverse tempers and desires, but to seek the regulation of the latter from the standard which is presented to us in the former. Nothing will more surely render us the victims of delusion and of error, than to attempt to find in the word of God a

justification of the false principles and evil habits which we have adopted. A work of self denial and of labour in subduing worldly lusts and propensities is before us as Christians, and it is to aid and support us in our exertions, and not to prove them unnecessary, that we need the counsel and direction of the sacred volume. What this makes incumbent upon us to believe or to do, we are required with zeal and fortitude to undertake, and although it may be the right hand that is to be cut off, or the right eye to be plucked out, still it is better to submit to the trial and the pain than to hazard our eternal safety. The selfishness and pride of our natures ; the associations of life ; and the various interests which invite our pursuits, are opposed, in a great degree, to the duties of religion ; but, if we wish to understand and to follow the way which leads to the paradise of the living God, we must, with determined and persevering vigour and constancy, resist every adverse allurements, and adhere to the lessons of Divine wisdom in all their fulness and spirituality.

Finally, our study of the bible must be sanctified by prayer. Paul may plant, and Apollos may water, but God alone can give the increase. The means of grace are in our hands, and they are all wonderfully adapted to our characters and necessities. It is for us to study, to resolve, and to improve, but the blessing is from on high. And to obtain this, prayer is like the ladder, which the patriarch saw in his vision, reaching from heaven to earth, with the angels of God ascending and descending upon it. These are ministering spirits to those who shall be heirs of salvation. They rise with our petitions to the throne of grace, and return to our hearts with the blessed answer of peace, of consolation, and of joy. Let us, then, never forget, when we open our bibles, to supplicate the Father of mercies to illuminate our minds with his Holy Spirit, that, when we go for counsel, aid, or support to his word, we may find it, indeed, "a lamp to our feet, and a light to our paths."

Reader, is it thus that you attend to the study, and improve from the knowledge of the scriptures ? Is there with you no error in faith or in practice ? Is your mind at peace from the assurance which you derive from the bible, and does the contemplation of your daily course, manifesting a continual advance in the graces of a Christian life, strengthen and animate the hope which has been kindled in your breast by the inspiration of the Most High ? Blessed God ! take us, we beseech thee, under thine all powerful guidance ; lead and preserve us in the way of truth ; and cause us so to understand and obey thy testimonies, that we may ever rejoice in the sure prospect of the unfading glories of thy kingdom above.

S.

---

#### SUNDAY SCHOOL MAGAZINE.

A **LITTLE** monthly publication was commenced in January last, by two clergymen of the Church of England, one of whom has obligingly sent us the first two numbers. It is entitled the Religious Instructor, or Church of England Sunday School Magazine ; and its object is to

provide sound scriptural instruction to Sunday school teachers, their scholars, and generally to those who are engaged in the serious education of youth. For this purpose it presents to the reader, essays on religious education; short delineations of scripture characters; short sermons addressed to the teachers and scholars of Sunday schools; striking anecdotes of the power of religion on the heart, and explanations of parts of the Church service, with practical addresses to children. Of the scripture characters, there are two given in each number; one from the Old, the other from the New Testament. They are arranged also in such a manner as to add much to their impressiveness by the force of contrast. Thus, in the first number, the Old Testament character, No. I., is, "Adam before the fall;" the New Testament character, No. I., "St. Paul before his conversion." In the second number, the Old Testament character, No. II., is, "Adam after the fall;" the New Testament character, No. II., is "St. Paul after his conversion." In this way the great evangelical doctrine of the ruin and the recovery, the attainder and the pardon, the corruption and the renovation, of human nature is more distinctly marked, more completely brought down to the comprehension of the young and ignorant, and more forcibly impressed upon the conscience of the awakened sinner. It would gratify us to see an American edition of this very interesting publication; but, in the present uncertainty whether there would be sufficient encouragement to justify such a measure, and whether the contents of the future numbers will be as generally applicable to the state of our Church as those already published, we shall consider ourselves as conferring a favour upon our readers by inserting extracts from it in our work. It is the desire of the editors to obtain the assistance to be derived from the suggestions or communications of intelligent and pious persons in this country. "Any information connected with the great cause of religious instruction; any anecdotes of the increase of youthful piety, and the success of Sunday schools; in short any narrative, communication, or extract, calculated to endear religion to the young, and extend the knowledge and influence of the gospel in their hearts," the editors assure us, "will greatly assist and oblige" them. We are led, in consequence of this communication, to feel a strong desire that our work may be made the vehicle through which information from this country, of the character abovementioned, may be conveyed to them; and we hail this desire of mutual co-operation as a delightful foretaste of that union which will one day, we trust, pervade every portion of the Christian church. We hope our correspondents will gratify our wishes in this respect, as it will tend to render our own publication more useful, and will enable us to make some return for the edification we expect to derive from the labours of our pious friends in England.

For the present, we content ourselves with inserting the first article.

ON THE NECESSITY OF RELIGIOUS EDUCATION TO THE POOR, ESPECIALLY IN SUNDAY SCHOOLS.

If our opinion of the extent of scriptural knowledge, and the influence of scriptural principles in Great Britain, were to be formed

from the statements of many writers, we should imagine them to be almost universal. Such a conclusion would, however, be very wide from the truth and reality. The hills and mountains of the prospect around us look bright and beautiful in the sunshine, and we take little thought of the lower region, that is overspread with gloom, or chilled with fogs and mist. Even thus, we hear and read of the great extent of religious education, and of the vast improvement which it has effected over the whole population of the land. Dazzled by these splendid statements, we never reflect, how greatly ignorance and sin yet abound; nor consider how widely the declaration of God to his prophet is still verified among us, *My people are destroyed for lack of knowledge.*—Hos. vi. 6.

If we would obtain just views of the state of knowledge and holiness in this country, our application must be made, not to those who sit down in their closets to praise it with an unthinking fondness, but to those zealous, active, humble servants of Jesus Christ, whom his love constrains to labour in his cause. They will inform us, that knowledge and religion are certainly upon the increase,—that the word of God has free course, and is glorified,—that the number of those who preach, and of those who profit by the unsearchable riches of Christ, is daily enlarged,—that the Church of England takes her benevolent part in bringing the young, the ignorant, and the destitute to the knowledge of the truth as it is in Jesus. But they will also say, that in their visits of mercy among the poor, whether in retired villages, or in the crowded courts and alleys of large cities, there is still a greater mass of early depravity and guilt, than those who have not seen and considered it, can well imagine. They will affirm, that not only in Athens were altars dedicated to the *unknown God*; but that through every part of Great Britain, in this apparent noontide of the gospel-day, there is an ignorance of its salvation, and of moral duties, which all who love our Lord Jesus Christ in sincerity, and are anxious for the souls of their brethren, should endeavour to remove. If to this testimony be added the records of our courts of justice, which exhibit so many awful instances of early crime; and the reports of the society for inquiring into the causes of juvenile delinquency, it will appear that very much remains to be done, before the people of this country have made that general progress in knowledge, divine and moral, which becomes a nation professing godliness.

The Church of England has long been the refuge of the faith once delivered to the saints, amidst the storms and assaults of infidelity, blasphemy, and sin; as Noah and his family were enclosed within the ark by the hand of God, and floated in security amidst the wild uproar of the surrounding deluge. On this very account, the National Church has a claim upon all its members, for the best exertions of their zeal and love, in behalf of the poor and untaught of her communion. Gratitude and responsibility demand us to have compassion on the ignorant, and on such as are out of the way. "Unto whom much is given, from them will much be required."

To discuss the whole mournful subject of popular ignorance, would lead to a length of inquiry and argument, far beyond the necessary and proper limits of the present work. In the first, however, of a short series of essays, intended to animate and encourage Christians in the great duty of educating the poor, of rescuing them from the debasement and ruin of sin, and of training them for heaven, it must be proper to make a short inquiry into a few of the principal causes of that evil which we deplore, and which we would gladly assist to remove.

I. The first and most formidable of these causes is evidently one by which children, in common with ourselves and all mankind, are influenced, *a nature entirely corrupted and depraved.*

If the minds of children were as pure and untainted as that of their first father, when he came from the hand of his Maker, the task of preparing them for present duties, and for future blessedness, would be easy. If the belief that children possess naturally good hearts and dispositions, were as just as it is erroneous, they would almost as quickly receive, as we could apply, the lessons of truth and goodness. But *scripture, experience, and the sentiments of the Church of England* utter one united testimony in contradiction of any innate principle of rectitude and virtue; and in establishment of the mournful fact, that *there is none righteous, no not one.*—Rom. iii. 10.

1. If we open the bible, nothing can be more plain than its declarations, that *the carnal mind is enmity against God; for it is not subject to the law of God, neither can be.*—Rom. viii. 7. In the Old Testament, the Most High has twice asserted, that every human being, without exception, is corrupt, not in act only, but “in every imagination and thought of his heart.” The first man born into the world, was begotten by Adam, not in the likeness of God, in which he himself had been originally created, but “in his own likeness,” as a fallen corrupt creature.—Gen. v. 3. Job asks, “who can bring a clean thing out of an unclean?” xiv. 4; and again, “What is man, that he should be clean; and he that is born of a woman, that he should be righteous?” xv. 14. Isaiah and Jeremiah speak to the same effect, Isaiah vi. 5, Jerem. xvii. 9. The wisdom of the king of Israel unites in their testimony, Eccl. ix. 3. The mourning psalmist cries, “Behold I was shapen in iniquity, and in sin did my mother conceive me.” Ps. li. 5. The New Testament abounds with similar assertions. Our blessed Lord says, “That which is born of the flesh, is flesh,” and therefore incapable of enjoying a spiritual kingdom, John iii. 6. St. Paul cries, “I know that in me, that is, in my flesh, there dwelleth no good thing.” Rom. vii. 18. He declares of himself, and of all the human race, that they are “*by nature* children of wrath,” Ephes. ii. 3. and again, “I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.”—Rom. vii. 23. It is, however, needless to multiply passages, which an attentive reader of his bible will easily remember, to an extent that renders all candid doubt or denial impossible. The word of

God effectually proves that there is not, and that there shall not be, until time is lost in the eternal day, a single exception from the dominion of sin over the human heart; what the psalmist testifies of the wicked, is true of all the children of men, "they are estranged from the womb; they go astray as soon as they are born, speaking lies." Ps. lviii. 3.

2. Indeed, if the scriptures have failed to convince us of the doctrine of original sin, an attentive observer could not have looked abroad into the world, without being persuaded that children, even in their most tender years, display the power of that evil heart of unbelief, which departs from the living God.—Heb. iii. 12. If the tempers of children be examined, some may be found more full of evil; but a child, in whose heart folly and iniquity were not bound up, has never yet been seen. If a child be in any considerable degree free from impatience and fretfulness, from selfishness and falsehood, it becomes an object of admiration. Nor, as reason and understanding are enlarged, do the young improve their faculties in seeking the things that belong to their eternal peace; but rather in pursuing the things of time and sense. It will be observed, that this corruption of nature and principle is not confined to the children of wicked and depraved parents, but extends to the most virtuous and holy; so as abundantly to make good the melancholy conclusion, that "the whole world lieth in wickedness." John v. 19.

3. The articles and services of the Church of England give their strong evidence to the same mournful fact. They assert, in language which its consistent and conscientious members cannot possibly deny, that natural man is entirely fallen from God and goodness. "Original sin is the fault and corruption of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and, therefore, in every person born into this world, it deserveth God's wrath and damnation."\* And again, "The condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God in Christ preventing us, that we may have a good will, and working with us when we have that good will."† The general confession breathes the same language, and declares that "there is no health in us." The whole tenour and spirit of the liturgy acknowledges that we have no power of ourselves to help ourselves, and leads irresistably to the melancholy conclusion, "that all have sinned, and come short of the glory of God." Rom. iii. 22.

Begin the work of instruction, therefore, as early as we may, let the lips of infancy be first taught to utter the language of religion, and show forth the praise of God, yet shall we be anticipated. There is an elder principle of sin, which may, by the Divine blessing, be counteracted, but which cannot be prevented. It is born with all;

\* Art. ix.

† Art. x.



and if the corrective be not applied, will "grow with their growth, and strengthen with their strength."

Be it remembered also, that this is a state, not only of enmity towards God, but on which the Divine anger rests, and which it will punish. "It deserveth God's wrath and damnation." If that wo is to be escaped by children, and by all, they must be renewed in the spirit of their mind."—Ephes. iv. 23. Their whole dispositions must be changed from earthly and carnal, to spiritual and heavenly. "Old things must pass away, and all things must become new."—2 Cor. v. 17. If this entire and wondrous change be not wrought upon them, they must remain "aliens from the commonwealth of the spiritual Israel, strangers to the covenant of promise; having no hope, and without God in the world."—Ephes. ii. 12.

Is this a state then, in which Christians, animated by the love of God, and the love of souls, should permit their fallen brethren to live and die? Should they allow this evil principle to remain unchecked, and to increase to a dreadful harvest and maturity of sin and death? Should they not endeavour to lead the young from enmity to love, from sin to holiness, from the sentence of death, to the hope and certainty of life and bliss? Should they not desire to show them the way to pardon and holiness, through the atoning sacrifice of God in Christ Jesus; and through the influence of that blessed Spirit, "who alone can put into the mind good desires, and enable men to bring the same to good effect?" They will certainly strive to relieve bodily wants; they will improve the minds of children; but they will especially endeavour to turn them, by divine grace, to God, and see them grow in the knowledge of the Lord Jesus Christ. Such will be a Christian's aim. The holiest ambition can have no nobler exercise than its pursuit,—the tenderest love no greater gratification than its success.

U.

---

FOR THE GOSPEL ADVOCATE.

## EXTRACT FROM THE MESSIAH.

### BOOK II.

*Translated from the original German of Klopstock.*

(CONTINUED FROM PAGE 195.)

ETERNAL! how dost thou exalted then  
Smile pitying! as, o'er the murky lake,  
He strives the tempest to conduct; and thinks,  
Full of desire, it is the soft west wind!  
Then bursts the hurricane around;  
His wings quiver with awe undying, and e'er glare  
Baleful behind, his desolated plains!  
With grimest rage Beliebel thinks upon  
The variegated springs of heaven, that beam  
Like youngest seraphs' smiles. How long'd the fiend

To make such reign around hell's blasted vales.  
 But vain ! he sighs despairing ; while his glance  
 Nought meets, save shapeless darkness, fields of wo,  
 Of wo unending ; sorrow and dismay !  
 Sad sought the king Belielel ; but his soul  
 E'er burnt to wreak its vengeance o'er the head  
 Of him thro' whose curst crimes he had been hurl'd  
 From heaven's ever-verdant fields to nought !  
 Thus thought he, and each century, as it roll'd  
 But serv'd to add towards his quenchless hate.  
 Thou, too, that dwell'st below the still dead sea ;  
 Thou saw'st, from forth thy waters, the return  
 Of Satan ! Out the womb of whirlpools rose  
 Magog, his prince to meet ; the pitchy mass  
 Of waves divided at his tread of might.  
 He rose to curse th' Eternal ! Since the day  
 Heaven saw him curst from out her, had his tongue  
 But imprecations utter'd. To destroy  
 Hell, and annihilate its haughty lord,  
 (Did he e'en use eternities thereto,)  
 Were his wild projects ! Vengeance swelled him too !  
 And, as he foaming trod hell's depths, he cast  
 His mountain-billows thro' th' abyss and sat !  
 'Twas thus th' infernal princes gathered round  
 Their potentate ;—as islands torn away  
 From their own ocean-seats ; with such a sound  
 Echoed the train, while countless poured in  
 The lesser mob behind them. So dash hoarse  
 Wild waves against the foot of some dread pile.  
 Singing curs'd deeds, that outraged heaven, (O ! had  
 Its thunders cleft them 'mid their impious mirth,)  
 On hoarse unhallowed harps, set to the sounds  
 Of death and horror, did they sing ! 'Twas like  
 The waving of tall cedars, at the hour  
 Of midnight pealing awful ; when sweeps by  
 On brazen car the blast, and Hermon quakes.  
 The arch-fiend heard them, wildly ravished heard ;  
 And rose impetuous. Far, amid the crowd,  
 He marked the Atheists, a race, whose look  
 E'er traits of mockery bears : high 'mongst them stood  
 Gog, their appalling leader, rais'd in form  
 And phrenzy o'er the rest. To prove that all  
 Of heaven, of God, of judgment, is the dream  
 Of erring thought is theirs ; for this they stoop,  
 To bow, persuade, and should all else be vain,  
 To give their stormy passions reign. Disdain  
 Fill'd Satan, as he viewed them ; for, amidst  
 The darkness of his empire, did he still  
 Confess the Eternal. Oft, in deepest thought

He look'd around, then rose ; and then again  
 Resumed his throne of fire. Alike the storm  
 That slow collects its forces, e'er it sits  
 Upon some mount's inhospitable brow  
 Were the fiend's thoughts, before he slow address'd,  
 'Midst thunders issuing forth, the guilty train.

(TO BE CONTINUED.)

## RELIGIOUS INTELLIGENCE.

### GEORGIA.

WITH great pleasure do we present to our readers an abstract of the proceedings of the first convention of the diocese of Georgia, which was held in the city of Augusta from the 24th to the 28th of February last. After the usual forms of procedure at the opening of conventions, a committee was appointed to draft a constitution for the diocese, consisting of the three clergymen present, the Rev E. Matthews, A Carter, and H Smith, and three laymen, Edward F. Campbell, Esq., Dr. James B. Read, and Mr. Peter Guerrard. The following constitution, as reported by this committee, was considered by paragraphs, and unanimously adopted.

**Constitution of the Protestant Episcopal Church, in the state of Georgia,** as it was unanimously adopted by a convention of the said Church, holden in the city of Augusta, on the 28th day of February, 1823. *Provided, however,* that nothing therein contained, shall be so construed, as to contravene any part of the constitution or canons of the Protestant Episcopal Church, in the United States of America.

**Art. 1.** The several congregations of the Protestant Episcopal Church in this state, now represented in this convention, shall be considered as one church or diocese ; to be known and designated by the name of the "Protestant Episcopal Church in the state of Georgia," with a view to a union with the Protestant Episcopal Church in the United States of America.

**Art. 2.** Any congregation of said Church in this state, not now represented in this convention, by making application to the convention for admission, shall, on acceding to this constitution, be received into union with this Church or diocese.

**Art. 3.** A convention of this Church shall be held on the third Monday in April, 1824, and on the same day of each succeeding year, at such place as the previous convention may appoint: *Provided, however,* That no convention shall be opened for the transaction of business, unless there be present, at least, two clergymen, and delegates from two congregations. And in case no convention be formed, the standing officers of the last convention shall hold their respective offices until successors shall be appointed.

Art. 4. All clergymen of the Protestant Episcopal Church, of regular standing, residing and statedly officiating in this state, shall be considered (*ex officio*) members of the convention. Each congregation in union with this Church, shall be entitled to a representation by one lay delegate or more, at discretion, not exceeding three; to be appointed by the church wardens and vestry of the congregation, to which such delegate or delegates may respectively belong.

Art. 5. Every convention shall be opened with Divine service and a sermon, the preacher to be appointed by the previous convention.

Art. 6. The convention shall deliberate and act as one body, unless when any member shall call for a division on any question; in which case, each clerical member shall be entitled to one vote, and the lay delegates of each congregation *jointly*, to one vote: and a majority of both orders shall be necessary to a division.

Art. 7. At every meeting of the convention, a president shall be chosen from among the clergy, until a bishop be appointed for the diocese, who shall then be (*ex officio*) president of the convention.

Art. 8. At each annual meeting of the convention, a secretary and treasurer shall be chosen from among the members thereof, each to hold his respective office, until the next annual convention.

Art. 9. A standing committee shall be chosen at each annual meeting of the convention, to consist of three clerical and three lay members, of the time and place of whose meetings, due notice, in writing, shall be given to all the members thereof, at least four weeks before the time of such meeting. At a meeting thus notified, any four members (provided one be a clergyman) shall form a quorum.

The standing committee shall meet as soon as practicable after their election, and choose a president and secretary from among their own number; and it shall be the duty of the president to call a meeting of the committee whenever he shall deem it necessary, or whenever he shall be required so to do by any three or more members of the committee.

The standing committee shall have power to call special conventions of this Church, whenever peculiar circumstances may render it necessary: *Provided*, at least four weeks notice of the time and place of holding such convention, shall be given in writing to all the clergymen, and all the congregations connected with this Church.

The *general* powers and duties of the committee shall be such as are designated by the general constitution of the Church.

Art. 10. The convention shall in all cases elect its officers by ballot, each clergyman to be entitled to one vote, and each congregation to one vote, to be expressed by its delegation.

Art. 11. After the close of this convention, no alteration of this constitution shall be made, but at an annual meeting of the convention; and then, only with the concurrence of at least two thirds of the members present.

According to the provisions of the 7th and 8th articles, the Rev. A. Carter was unanimously elected president, Doct. I. B. Read, treasurer, and Doct. Thomas I. Wray, secretary. The convention

then proceeded to pass 4 canons ; The 1st prescribes the manner of organizing congregations by the election of 2 wardens and any number of vestrymen at discretion. and by officially informing the bishop, or, when there is no bishop, the standing committee, that they are thus organized. The 2d makes it the duty of the president of the standing committee, in case he shall call a *special* convention, to specify in his notice, the business for which such convention is called ; the 3d provides that an accurate parochial register be kept by every clergyman, of which a written account is to be rendered at every annual convention ; and the 4th requires each church, duly represented in the convention, to pay 15 dollars annually for defraying the incidental expenses of the convention.

The following gentlemen were elected members of the standing committee, viz :—Rev. E. Matthews, Rev. A. Carter, Rev. H. Smith, of the clergy ; E. F. Campbell, Esq., Jacob Wood, Doct. I. B. Read, of the laity.

A resolution was passed acceding to the constitution of the Protestant Episcopal Church of the United States of America, and requesting the delegation from the diocese to give official notice of the same at the approaching meeting of the general convention. The Right Rev. Doct. Bowen, bishop of South Carolina, was invited to perform Episcopal offices in Georgia under the regulations prescribed by the 20th canon of the general convention. And a society for the advancement of Christianity in that state was instituted and placed under the control of the diocesan convention. A committee was appointed to draw up a suitable address to the members of the Church in Georgia. The address so prepared was unanimously adopted and ordered to be printed with the journals. We think it an interesting paper ; and as it is, in the main, applicable to every part of our country, and especially to those in which the Church is still in its infancy, we have no doubt that our readers will peruse it with profit as well as pleasure.—We therefore give it entire.

The first convention of the Protestant Episcopal Church for the state of Georgia, to all the scattered members of that Church, throughout the state of Georgia.

The present, brethren, is an interesting era, in the local history of our venerable Church. It marks the dawn of a brighter day upon her prospects. She now appears as a "city that is at unity in itself." Her spiritual building is now "fitly framed together, that it may grow unto an holy temple in the Lord." Duly and harmoniously organized, she is now about to exchange the feebleness of individual, separate action, for the strength of united, concentrated effort. She is about to take a name, and a station, among her sister churches in our country, and to form a component part of that glorious body, of which Christ Jesus, our ascended Lord, is the glorified Head.

Deeply indeed are we indebted to this divine Head of the church, for his fostering care over her infant state,—for having preserved in her members, when as yet "they were few in number, yea, very few, and they strangers in the land ;" their attachment to her pure and primitive principles, and their zeal for her interests ; for having put

it into their hearts to associate for the celebration of her services, and the reception of her ordinances—and, finally, for having now united by one tie of Christian fellowship, these separate associations into one body, animated by one spirit, having “one faith, one Lord, one baptism.”

These, indeed, are causes of the most lively gratitude, and we trust that you will cordially unite with us, in the thankful acknowledgement, that the hand of the Lord has been over us for good. Yes, brethren, “hitherto hath the Lord helped us,” and while we gratefully acknowledge his aid, while we rejoice in the animating prospects which it opens to our view, let us remember, that it is both our duty and our privilege, to be “fellow-workers with God” in the establishment and extension of his church; and that on the zealous, indefatigable discharge of this duty, in a great measure, depends the actual acquisition of those important advantages, which are now apparently within our reach. It is the good pleasure of God to work by means; to accomplish the purposes of his providence by human instrumentality. If, then, we would attain the *end*, we must use the *means*. “It is good always to be zealously affected in a good cause;” and what cause can more imperiously demand our warmest zeal, than the welfare of the Redeemer’s church, which was “purchased by his blood?” Brethren, to *you* we look. In the name of our common faith, our common hopes, and, above all, of our common Lord, we ask your prayers and your co-operation. “Pray ye the Lord of the vineyard, that he would crown their labours with an abundant harvest.” In dependence on that aid which he has promised to the prayer of faith, diligently use your own exertions for the establishment of that Church, which, in your infancy, received you into her bosom, or, in maturer years, admitted you to her altar. She has a claim on your affections and on your aid. She is the church of your *fathers*; in *her* faith they were baptized, and lived, and died; in *her* words they presented their petitions before God; at *her* altar they knelt, and *her* solemn services consecrated their commitment to the grave.

It is not, however, on the feelings of nature, the tender recollections of filial piety, that we would rest her claims. In *herself* she is worthy of your affection and support. Her *ministry* is apostolick; her *constitution* is primitive; her *services* are fervent and animated, yet chastened and reverential; her doctrines are the doctrines of *the bible*, the doctrines of *the cross*; her only *object* is the promotion of “pure and undefiled religion.” Such, brethren, is the Church in whose establishment we ask your aid.

Brethren: you act, not only for yourselves, but also for those who will succeed you. In laying the foundation, and rising the goodly fabric of our Zion, you will be engaged in a work for which posterity will bless your memory. When *you* shall be laid low in the grave, your children and your children’s children will think on you with gratitude. *They* will reap fruits of righteousness, and joy, and peace, from that very seed which *you* will cast into the ground, and on which *you* will invoke the blessing of the Most High.

We are aware, brethren, that there are difficulties to be encountered. Your number is small, and the individuals composing that number, are, perhaps, scattered. But be not disheartened. These obstacles are not insurmountable. Despondence itself must become sanguine, when it inspects the record of our *past* proceedings. Incredulity itself must believe, that he who "hath thus begun among us a good work, will perform it" unto the end.

However small, then, be your number in each vicinity, let that small number be embodied. The master whom you serve, declared, that "whosoever *even two or three* should be gathered together in his name, *there* would he be in the midst of them." Make the experiment. Fear not, even though you be "a *little flock*." The "great Shepherd of the sheep," who "laid down his life" for their sakes, can augment your number, and cause you "to go in and out and find pasture." Under the strong convictions of duty, and in your master's name, set up the standard of the Church. It will be hailed with joy, by many an eye now dim with age, that once gazed upon it with youthful rapture; and it will, perhaps, allure to the great "Captain of your salvation," many who are now engaged in the service of "the world, the flesh, and the devil."

Brethren: we invite and entreat your free and full communications on all points connected with the situation, the wants, and the prospects of the Church, in your respective vicinities. A knowledge of the actual *state* and *necessities* of the Church, is indispensable, in order to the amelioration of the one, and the relief of the other. Any counsel or aid, in the furtherance of your exertions, which the providence of God may place in our power, shall be cheerfully accorded.

At a crisis like the present, brethren, when the Church of our fathers, in this state, is for the first time, concentrating her energies, and assuming an organized form, it will not, we trust, be regarded as an indication of sectarian narrowness, but as a suggestion of prudence and of duty, when we remind you of the exclusive claims which your own Zion (especially under existing circumstances) has upon your liberality. Her wants are now various and pressing. Her very *existence* depends on your willing contributions. All the surplus of your means would not be more than adequate to the supply of her necessities. To the supply of these, and these only, let that surplus now be devoted. We wish you not wholly to confine your charities, either temporal or spiritual, within the pale of your own communion, but there, at the least, let them *begin*. Turn not the stream of your benevolence into many and various channels, until it has first fully watered and refreshed *your own enclosure*; then, when this is accomplished, let it also extend its refreshing influence to others. It is doubtless our duty, "as we have opportunity, to do good unto *all men*," but it is *especially* our duty to do good to those who are of the same "household of faith." The apostle has stigmatized as, "a denier of the faith, as worse than an infidel," the man who "provides not for those of his own household," and the remark is not more justly applicable to the *natural*, than it is to the *spiritual* family. To the sup-

port, then, of that spiritual family with which you are connected, *first* contribute with a devoted heart and a willing hand; when its wants are fully supplied, then seek another depository for your contributions to the cause of God.

In conclusion, brethren, suffer us once more to entreat your zealous co-operation in this "work of faith and labour of love," and especially your union with us in fervent prayer to our common Lord, that he would indeed establish our Zion on "the rock of ages;" that he would "make fast the bars of her gates, and bless her children in her;" that he would make her "an eternal excellency, a joy of many generations."

"We commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified through the faith that is in Christ Jesus."

---

#### OBITUARY.

THE Honourable John Phillips, whose death has been recently announced, was born in Boston, on the 26th of November, A. D. 1770. He was deprived of the blessing of a father's care before he was two years old, and at the early age of seven, became a student at Phillips's academy in Andover, where he acquired the rudiments of his education. He was favoured in having a mother, who was judicious and persevering, with great strength of mind. To her, straitened as she was in her pecuniary circumstances, he felt, in his maturer years, that he owed every thing he was in life, his education, and all his prosperity. She lived to witness his success; to take<sup>d</sup> delight in the many tokens of confidence and respect which were given him; to receive, in his deportment towards her, the recompense of the most exemplary filial piety, and preceded him but a few weeks, as we trust, in her passage to the regions of the blessed.

At Andover, he was an inmate in the family, and, being a kinsman, enjoyed the benefit of the friendship and of the counsel of the late Lt. Gov. Samuel Phillips, a gentleman remembered, by many now upon the stage of life, as distinguished for unwavering integrity, sound judgment and fervent piety. for whose character Mr. Phillips always expressed the most affectionate and sincere respect.

From Andover, he was removed to Harvard college; and, in 1788, he was graduated bachelor of arts, having assigned to him, in the exercises of commencement, one of the most honourable performances in his class. He immediately commenced the study of the law in Boston; before arriving at the age of twenty-one, was in practice as a lawyer; and, from this period until his decease, continued to reside among us. Soon after commencing practice, he was appointed county attorney for Suffolk, and upon the establishment of the municipal court, in 1800, he was elected by the people the first town advocate to represent them before that tribunal, to which office he was annually chosen until he declined a re-election. In 1803, he repre-



sented his native town in the legislature, and in 1804, was chosen a senator for the district of Suffolk. to which situation he was annually re-elected nineteen years, retaining it until his death. During the last ten years, he was president of the senate, and it is confidently believed has left behind him a reputation for impartiality, dignity, and promptness, in the discharge of the duties of that high station, which has never been surpassed. In 1809, he was honoured with a commission as judge of the court of common pleas. His speeches in the convention of 1820, and upon many other occasions, were distinguished for their condensation of much solid argument; they exhibited strength of mind, and were delivered with uncommon impressiveness of manner. It was not his habit in any assembly to occupy the floor for a long period, but he always commanded attention and his opinions were received with great respect. His recent election, to the office of mayor, was a decided expression of the publick sentiment in his favour, unsolicited by him or his friends. In that difficult situation, he did much which commanded the respect of those who were associated with him in the administration; which drew from his successor the well-earned compliment that "it was impossible for him, after having examined the records of the city, to refrain from expressing the sense he entertained of the services of the high and honourable individual who had filled the chair of the city during the past year, as well as of those of the wise, prudent, and faithful citizens who composed, during that period, the city council." "The first administration," says he, "have laid the foundations of the prosperity of our city deep, and on right principles, and whatever success may attend those who come after them, they will be largely indebted for it to the wisdom and fidelity of their predecessors;" and future magistrates, perceiving the fruits of his prudence and judgment, long after he has slept with his fathers, shall rise up and call him blessed.

But whilst his publick services claim and have received the testimony of this community's gratitude, it is upon the recollection of his domestic character, that his friends will longest delight to dwell. His example, as a citizen, a man, and a Christian, is indeed precious. In the close relations of husband, son, father, and brother, he was most exemplary.

Probably no man among us has been so often solicited to accept the trusts of executor and guardian. Many of these requests he declined, from necessity, being occupied with publick business; with how much fidelity and skill he executed these trusts, when accepted, can best be told by those who have been the objects of his care.—He was eminently and disinterestedly the friend and counsellor of the widow and the orphan.

There was much in the character of Mr. Phillips, which commanded respect, and much which conciliated affection and esteem. Urbanity, integrity, and wisdom, were its most prominent traits. In his manners, he was dignified, without distance or reserve; always affable

and accessible to all. His modesty, notwithstanding the many public and prominent situations which he had sustained, was remarkable. In the family circle, his benign aspect, his cheerful pleasantry, and his manly and instructive conversation, will be fondly remembered, long after the recollection of his public services shall have faded from the public mind. That circle so lately enlivened by his presence, cheered by his smiles, and guided by his paternal counsels, is now desolate. The wind has passed over him and he is gone. God has changed his countenance and sent him away. His pure spirit, spared the agony of a painful conflict, was released without a struggle.

His religious views and impressions were strong and practical. He exhibited his reverence for the ordinances of our holy religion, by a devout and humble participation of the holy sacrament. His family daily witnessed his devotions, and he was not ashamed in his addresses on public occasions to confess his faith and veneration of the religion of Jesus Christ. "Purity of manners," says he, in his address upon his inauguration as mayor, "and strict attention to the education of the young; above all, a firm, practical belief of that *Divine revelation*, which has affixed the penalty of unceasing anguish to vice, and promised to virtue rewards of interminable duration, will counteract the evils of any form of government;" and at the close, "I will detain you no longer, from the discharge of the important duties which now devolve upon you, than to invite you to unite in beseeching the Father of light, without whose blessing all exertion is fruitless, and whose grace alone can give efficacy to the counsels of human wisdom, to enlighten and guide our deliberations with the influence of his Holy Spirit, and then we cannot fail to promote the best interests of our fellow-citizens."

His upright, gentlemanly, and able course of conduct, amidst the unavoidable collisions of the bar, his dignified and independent deportment upon the bench, his unsurpassed impartiality, promptness and accuracy as the presiding officer in the highest deliberative body in the state, and his unsullied, unsuspected integrity, unsuspected even by his political adversaries, establish his character as an upright and virtuous man; but "his reliance for salvation," as he has himself declared, in the most solemn of instruments, made several years previous to his decease, and in the midst of health, "was solely on the merits of his Lord Jesus Christ." His life and conversation gave full and continual evidence that Christian principles had a commanding influence over his whole mind and character. He has been taken from the midst of active exertion and usefulness when he was never more dear and valued to his friends; "but the scene is closed, and we are no longer anxious lest misfortune should sully his glory; he has travelled on to the end of his journey, and carried with him an increasing weight of honour—he has deposited it safely where misfortune cannot tarnish it, where malice cannot blast it. Favoured of heaven, he departed without exhibiting the weakness of humanity!"

## TO CORRESPONDENTS.

Our correspondent from New York, who complains that the intelligence is no more complete in our abstract of the journal of the New York convention, and who accuses us of "inattention," and want of "acumen and research," should remember that we do not profess to give, in our abstracts, information that is not contained in the reports on which they are founded. Every reader of the Gospel Advocate must have seen how much we have lamented the imperfection of the parochial returns in many parts of the Church. It is not *our* fault, if the returns in the diocese of New York were incomplete; and we think we may, with propriety, suggest to our New York correspondent the application of the exhortation "cast out first the beam." &c. We do not, however, agree with him, that, "if the report was imperfect, it should have been better policy to have omitted it altogether." Correct intelligence is valuable, as far as it goes, although it does not extend to all the parts upon which information is desirable, or to all parts of the Church.

There is no danger that, in consequence of the incompleteness of the returns, our abstracts shall give an inferior and unfavourable view of the state of the Church, because the number of parishes, from which returns are received, is always stated, in connexion with the result which is given.

To show our querulous friend how little cause there is for his charge of inattention, in respect to the other article of intelligence to which he refers, we inform him, that the state of that business is not yet such as to render it practicable to give a full account of it, nor proper for the publick to interfere with it.

We have received an interesting address of a clergyman at the interment of a venerable member of the Church, which is unavoidably postponed to the next number. Several other communications are on file, and will be speedily attended to.

Clericus on clerical aberrations is on file for insertion.

"An old fashioned Churchman," "on non-conforming Churchmen," we must decline to insert. We disapprove its spirit in many points. We beg the author to favour us with articles rather on the "*power of Godliness*." We have not room for those of so great length on its "forms."

Remarks on Goodrich's history of the United States, by an Episcopalian of South Carolina, cannot be admitted. The *occasion* of the notice is not of sufficient general importance; and the whole subject tends to anger and contention.

The extracts from Horsley's charges, valuable as the thoughts of that eminent man may be, are inapplicable to the circumstances of the Church in this country.

---

 ERRATUM.

Present Number, page 224, in the running title of some copies, *for* South Carolina, *read* Georgia.

THE  
**GOSPEL ADVOCATE.**

---

No. 32.]

AUGUST, 1823.

[No. 8. Vol. III.]

---

**THEOLOGICAL.**

TO THE EDITOR OF THE GOSPEL ADVOCATE.

**BIBLE WITHOUT NOTE OR COMMENT.**

**I**N a note to the review of sermons, &c. on the death of Mr. Owen, in the last January number of the Christian Observer, I perceive that notice is taken of a communication made by me to the Gospel Advocate, and inserted in the columns of your work for July, 1822. This notice is editorial; is inserted, as the editor remarks, "for the sake of correction;" and concludes by saying "the conductors of the Gospel Advocate, we are persuaded, will thank us for furnishing them with this brief explanation in reply to their correspondent."

In what does this explanation consist? Not in denying the fact as stated in my communication, but in ascribing it to a different cause from that to which I had ascribed it. "The British and Foreign Bible Society," observes the editor of the Christian Observer, "took its bibles as they were currently and customarily issued from the authorized presses, and as they were distributed in all other quarters; among others the Society for promoting Christian Knowledge. Long before the Bible Society existed, for a period perhaps of a century and upwards, by far the greater part of the bibles printed in England had been without the marginal readings and references, and the Bible Society, in commencing its operations, only conformed to the established practice. Indeed its members had no more the power than the will to make innovations of any kind, as the two Universities and the king's printer could alone furnish them with their copies. In the course of time, however, when applications were made for bibles, with references, they were then provided; and the society's catalogue exhibits no less than *four* editions of this description, some of which have been several years on its list. The references are those of Blayney's 4to bible, the very standard mentioned by the American objector in common with that of 1611."

I am sorry that the respectable editor should have given me the epithet of "the American objector;" for, when I wrote that communication, nothing was farther from my thoughts than the idea of objecting to the British and Foreign, or any other Bible Society. My only design was to point out a mischievous result from an erroneous interpretation of the Bible Society's motives. I am sure the editor is too candid and sincere to deny that such an interpretation has been

made by some of the friends of the Bible Society in England ; and I can assert, from my own knowledge, that it has been made in America. Immediately after the formation of the American Bible Society, I had a conversation with one of the gentlemen most active in its formation, in which I expressed the hope that the society would, in their editions, publish the marginal translations and references. His reply was, "O, we cannot do that, because we should not then publish the bible without note and comment." As an evidence that this was not his solitary opinion, but that the marginal readings, &c. have been systematically omitted, it may not be unworthy of remark, that, since the communication was written on which the editor of the Christian Observer has animadverted, I have had a conversation with one of the most distinguished officers of the American Bible Society, in which I observed that if the marginal readings and references were omitted, on the plea of publishing without note or comment, then to retain the summaries at the head of the several chapters would be inconsistent. He replied, immediately, "Well, sir, they are not retained. We give only the naked text."

Now I maintain that in the outset, the British and Foreign Bible Society, in pledging themselves to publish the bible without note or comment, had no other object in view than to produce a universal co-operation of Christians in the great cause of spreading the knowledge of the bible. As it regarded the English version, in particular, the dissenters of every name had no jealousy, the Unitarians alone excepted, respecting the marginal readings and references. The object of the Bible Society would therefore have been gained equally as well, if *they had published the authorized version as it came from the hands of the translators, or as it was published by Dr. Blayney in 1769.* Now what does the editor of the Christian Observer reply ? He says, in the first place, that this practice of stripping the authorized version of the marginal readings and references, has existed in England for more than a century, and that the Bible Society having followed established practice, having received their bibles from the authorized presses, are no more to be blamed for this than the Society for promoting Christian Knowledge, who have done the same. Did I say that they were to be blamed ? The object of censure is the practice, the existence of which is not denied. If the practice be wrong, its existence for a century, and its having been followed by the Society for the Promotion of Christian Knowledge, will not make it right.

But the editor proceeds to state the fact, that four editions of the bible, with references according to Dr. Blayney's edition, have been for several years on the society's list. I rejoice to hear it ; and the practice of the society proves what I asserted, that when they pledged themselves to publish the bible without note or comment, they did not mean either to reject those marginal readings which *are, I repeat, integral parts of the version*, or those marginal references which merely assist the reader in making *the bible its own inter-*

*preter.\** Surely my communication ought to have been considered as a defence of the British and Foreign Bible Society. It asserted that the fundamental rules of the society were not responsible for that construction which some of the friends of the society, in their over zeal to meet all the arguments of their adversaries, were willing to put upon the phrase "without note or comment." And when it is recollected that this erroneous construction has gained such ground as to influence the American Bible Society systematically to omit what the British and Foreign Bible Society still retain; when it is recollected, that the restraints by which the members of the British society have "no more the power than the will to make innovations of any kind," do not exist in this country; when it is recollected that even with the checks which happily exist in England, there are few editions of the bible which are entirely accurate; when it is recollected that innovations once begun are of uncertain extent, and that they tend to destroy our confidence, with regard to the integrity of the version, and the fidelity of the publishers; when all these considerations are recollected, it must be seen, I think, that some warning on this subject was necessary. I rejoice that it has attracted the notice of the editor of the Christian Observer; and I am persuaded that when he reads my communication again, which I earnestly hope he will do, it will be seen in a very different light from that in which he appears to have regarded it. The warm excitement of party feeling which prevails in England, between the friends of the British and Foreign Bible Society, and the friends of the Society for the Promotion of Christian Knowledge, causes them to be exceedingly jealous of every thing on the subject which does not come arrayed in their own uniform, and furnished with their own watchword. The editor of the Christian Observer is a centinel upon duty defending the outposts of the Bible Society; and though it may be very well for him to shoot at every Englishman who does not immediately answer his *qui vive*, I hope he will remember that we American Episcopalians are to be considered in the light of those friendly, though unfortunate foreigners, who are sometimes fired at because they have ventured too near the lines of the belligerents, but who are not the less friendly, because they do not understand the language or the reason of the differences of the contending parties. F.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

CHRISTIANS often mourn the loss of a devout spirit. They are *ashamed* at the reluctance with which they fall upon their knees, and at

\* If it be consistent with the fundamental principles of the society to admit on their list, *four* editions of the description contended for; would it not be equally consistent to admit *four hundred* or *four thousand*? Would it not be equally consistent to follow no other practice, and to permit no other copies to be issued from their depository than such as were exact re impressions of the standard edition of the authorized version?

the alacrity with which they rise from them. They complain that their devotions are spiritless and unacceptable to God, and tedious and uninteresting to themselves.

Led away captive by satan, they have no heart to sing "the songs of Zion." The praises of God "languish on their tongues," prayer is a burden, and intercession, instead of being expressive of spiritual sympathy, becomes a mere habit of praying for those whom they periodically recollect. Comparing these unhalloved offerings with the "effectual fervent prayers" of the righteous man, they discover a deplorable deficiency, and partly with despair, and partly with desire, they exclaim, "O that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and when by his light I walked through darkness." (Joh xxix. 2.)

Those who make these complaints, have doubtless neglected, or *hastily* performed, their devotions, for such a length of time, that their affection for the object of them has ceased, and a kind of listless indifference has succeeded, which is to the vigorous exercise of devout feelings, what the feeble appetite of sickness is to the keen relish of health. They have allowed the *world* to assume an importance which its Creator never intended it should : they have been deluded by a power which their own imaginations have created, and dazzled by a light which their own sensual desires have enkindled. Religion has not, however, lost all its influence over them, but is allowed still alternately with the *world*, to exert it. This divided life is, in every possible view, irrational and unhappy. When they are in the world, conscience, true as their shadow to follow them, breaks in upon their vain amusements, and interrupts them. When they are in the duties of religion, the world drives away devotion, and leaves a thoughtless and formal service. Thus they resemble a race of beings that should live midway between earth and heaven ; who, having no joys of their own, are permitted to witness, but never to possess, the happiness of the one, and the "vain glory" of the other. It is safely affirmed of such persons that they are miserable. They may appear the reverse of this ; *externally* they may be happy and gay ; all *without* may be bright ;—but that little unknown *world within*, which once the sun of righteousness enlightened, is now dark as night ; and even its reflected light which caused their faces "to shine," is now withdrawn. They have no confidence to carry their wants to God, and no expectation of relief from any other source. They are empty, but not hungry, and feverish, but not thirsty. Spiritless, and void of motive, they go through the duties of life.

There are doubtless many Christians who have not so entirely lost the spirit of devotion, but whose religion is nevertheless joyless, who have ceased to experience that "peace which passeth understanding." These persons ceased not to pray, to read the scriptures, to attend church, to converse on religion, and to give alms. But they are not conscious that all these are so many taxes levied to quiet conscience, and to leave them the rest of their time unmolested. These are the wretched ones who can pass whole days together with-

out missing the "light of God's countenance," who are willing to leave the "joys of his salvation" to any who desire them. These are the wretched ones, "whose hearts, though deserted, cannot ache;" who have not the power of *mourning* for their state. These classes of undevout Christians are not only in a state void of all rational and elevating happiness, but they are in a state of positive *peril*.

Many, if not most, of the *inconsistencies* of Christians, arise from the absence of a devout spirit. The Christian, who is not delighted to pray, will have no interest to "watch;" and the moment he discontinues "to watch," he ceases to live a "life of faith," he lowers his standard of holy living, he loses sight in himself of any evidences of a renewed heart, and gradually falls into a state of cold indifference. This state of feeling prepares him, at every periodical return of painful reflection, to give ear "to *false doctrine*." There is nothing, which so surely disposes a man for renunciation of the doctrines of the gospel, as a continual consciousness that his conduct is not such as is required by them. It is rarely the case that churches or individuals renounce the distinguishing doctrines of the gospel, until these doctrines become troublesome by the reproofs they suggest. A person in the communion of the Church has more to fear from the loss of a devout spirit than another. The Church has provided no services fit to convey to heaven the spiritless devotion of the worldly worshipper. She has framed a liturgy which is intended to clothe the humble confessions, the ardent desires, and the fervent intercessions of pious souls, who wish to begin on earth, what is to be completed in heaven. The Church has adapted all her services to one simple but grand object; to prepare her children, by the continual exercise of worship on earth, for that temple "which is eternal in the heavens." Let not the undevout worshipper imagine then that he is in the way of such preparation. No! were he admitted to that "blessed company" he could not take up the "song of Moses and the Lamb;" and his very silence would condemn him to be banished from the place. On the contrary, the devout worshipper, the moment he is admitted into "the gate of the New Jerusalem," will join that song, he has so often sung on earth; and with what rapture will he hear its notes swelled and prolonged by the voice of angels!

How important then to our happiness, our safety, and our future glory, is the possession of a devout spirit! How earnestly should we seek it, and how carefully cherish it. Let every rational Christian then strive to pray *devoutly*; and let every rational Churchman strive to increase his devout affections, that he may be able to *fill* the expressions he finds in our liturgy.

Many cautions against losing this spirit, and many means to preserve it, might be proposed for the consideration of those who feel the force of these remarks; but our limits will confine us to a few of the least *obvious*, but not the least important.

One of the most important cautions is, never to *undervalue devotion*. The attention of man should be directed first to what is most impor-



tant, and, when that is accomplished, next to objects of inferiour importance. The concerns of the soul are, without dispute, the most important. "For what is a man profited, if he gain the whole world and lose his own soul? and what shall a man give in exchange for his soul?" It was in answer to these plain but infinitely *unequal* comparisons, that a good man once charged his friend, *first*, to take care of his soul; next of his body; and then, if he had any time left, to discharge his various secular duties. Prayer has been called the breathing of the soul, and is therefore as vital to the divine life, as inhaling the air is vital to the life of the body. If, then, a man would not be profited though he gained the whole world, and yet lose a *devout spirit*, how careful should he be never to undervalue it.

Another caution of equal, if not greater importance, is, to beware of the interruptions of satan. The machinations of this "prince of darkness" are almost sensible. He seems to make peculiar efforts to destroy the prayers of the saints. When a Christian is at his devotions, some plan of aggrandizement is spread before his fancy, in novel and brilliant colours; some duty long neglected assumes new importance; some improvement in business, or some subject for speculation, is presented: or, if the mind be too serious for this, some plan of benevolence never before thought of; to a minister, some text of scripture, opened and divided for study, is proposed: if the mind is still more solemn, resolutions of amendment of life, topicks for self-reproof and self-examination, are suggested: perhaps, enthusiastick views of God's *especial* favour, assurances of his *immediate* attention to their requests, new interpretations, and new applications of scripture. What is remarkable about all these suggestions, is their evanescent character. The moment the Christian rises from his devotions, or leaves the temple of God, all these plans, speculations, and assurances, take flight or sink in importance; and he wonders they should have occupied him. But he wonders only until he begins to pray again.

We would not confound sinful negligence, or irregularity of thought, with the temptations of satan. There can be little doubt but many a prayer is lost by these faults in Christians. But when *new and unexpected* thoughts arise, when a man can think on a subject of interest more logically and more lucidly while at prayer, than while he gives his whole mind to it, he may suspect the interruption of satan.

This must be guarded against by the devout Christian; and he must resist the entrance of such thoughts in his mind. He must remember that this interruption is the effect of some previous heedlessness, rather than of any real dominion which satan possesses over the human mind. He sees the low state of religious affection; he sees the high state of worldly conformity, and the undue importance attached to worldly things; and therefore enters the mind, as an enemy enters a city without walls. We should not only defend ourselves against the attack of our spiritual enemies, but we should make some exertions to preserve devotional feelings.

It is of the first importance that our devotional exercises be *interesting*. That religion, whose "ways" are not "pleasantness" and

"peace," is not the religion of the gospel. If a man has embraced the true religion, his devotions should be interesting. They must be performed in such a manner that the recollections of them will be pleasing, and the recurrence to them inviting. There should be no horrors about our closets. We should never punish ourselves with "long prayers," or painful postures. Our places of devotion should be the most retired, but the most convenient and the most comfortable apartments in our houses. Our exercises should not be too long. If sacred musick animates us, we should sing a hymn. If the beauties of nature elevate our thoughts, we should view them. If reflection best disposes us for communion with God, we should enjoy it. If the sound of our own voice quickens our devotion, we should pray aloud. Whatever has a tendency to connect with our devotions associations of pleasure, of the holiest kind, should not be disregarded.

Prayer is a distinguished mark of God's gracious favour. Those, whom he permits to be oftenest near his throne, are his peculiar favourites. Those who attend his court with reluctance, and remain with restlessness, receive from him no marks of favour. We should think, then, of the millions on earth, who are daily approaching the "throne of grace," and feel that he is most *blest* who is oftenest there.

It is equally important that our devotional feelings should be *habitual*. There is a great difference between praying occasionally, and a continual flow of devout feelings. It is conceivable that a man may "say his prayers," for years, and yet never, during the whole period, experience devout feelings. A devout spirit must get into the very constitution of his soul, if he would master the "disease of our fallen nature," and offer acceptable worship to God. He must cherish that frame of mind which will enable him, although engaged in his secular duties, to comply with the apostolick injunction, and "pray always." His mind should be always prepared "to converse with God." That sweet expression, "walking with God," conveys the same idea. The patriarch was ever prepared to turn his thoughts to God, to thank him for every mercy, to implore him for all his wants, to fly to him in all his temptations, and to have him "in all his thoughts."

Such habitual devotion produces *ejaculatory prayer*. And this sudden and momentary direction of the thoughts to God is of great importance to the Christian. There are so many situations of temptation, when the mere lifting of the eye to God will impart strength to the *dying resolution*; there so many moments "rich in blessing," when the heart should utter its swelling emotions, and be ennobled by the expression of its own gratitude; there are so many pangs which are relieved by offering this short petition, "Father, thy will be done," that our devotions should be *habitual*, as well as *interesting*.

In reflecting upon the unhappy and perilous condition of the undevout worshipper, who would not be willing to bestow, upon the acquisition of a devout spirit, all that watchfulness and attention which so excellent a grace requires. In reflecting upon the pure rational

and exalting pleasure of a devout mind, who would not adopt the language of the pious Cowper,

O for a closer walk with God!  
A calm, a heavenly frame,  
A light to shine upon the road  
That leads me to the Lamb.

Q.

---

SERMON.—No. XXVII.

*HOSEA x. 12. Sow to yourselves in righteousness; reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you.*

MUCH figurative language is used in holy scripture, and sometimes in such a way as to obscure the meaning of the inspired writers. But, when the language is explained, it exhibits the sentiments in greater variety and beauty, and fixes them more strongly upon the mind. May this observation be verified, while we attempt to explain, enforce, and apply the exhortation of the prophet in the text. "Sow to yourselves in righteousness; reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you."

I. We will consider, first, the duty enjoined, "Sow to yourselves in righteousness," &c. These three expressions are explained by the prophet, as implying together, that we should "seek the Lord." But, taken separately, they point out the particular manner, in which we should seek him.

1. We should "sow to ourselves in righteousness," should seek in the performance of his will. In worldly things, no man expects to reap, unless he has sown. Nor does any one expect wheat, where he has sown some other grain. But in spiritual things people are more unreasonable in their expectations. Almost every one is looking for a blessing, whether he has used any means to obtain it or not. Ask the people around you, my hearers, the most careless, the most dissipated, and the most abandoned, whether they are expecting to go to heaven, and they will generally answer in the affirmative, though they do not pretend to have taken a single step in the way of religion. The man who indulges in profaneness, in intemperance, in fraud, in debauchery, expects to obtain the favour of God by some means or other. St. Paul, however, teaches a different lesson; "whatsoever a man soweth, that shall he also reap." "If he sow to the flesh, he shall of the flesh reap corruption." If he spend his days in vanity and sin, and uses no means to seek the Lord; if he sows no seeds of grace, and brings forth no fruits of righteousness; if he never lays the foundation of repentance from dead works, nor rises to newness of life;—he shall obtain no blessing; he shall receive no mercy.

If, then, we would have a joyful harvest at the great day; if we would come with joy, and bring our sheaves with us; let us not be provoking God by a life of negligence and sin. Let us turn unto him in the way of righteousness. Let our hearts be humbled in the dust for our transgressions. Let us endeavour not only to keep the duties of the law, but the duties of the gospel, and be faithful in doing the whole will of God, without gainsaying, and without reserve.

2. I would observe again, that we should “reap in mercy;” we should seek the blessing in dependence upon the mercy of God. It is “not by works of righteousness of our own, but according to his mercy that he saves us.” As there are many who hope to find without seeking, so there are many, who imagine that they make God their debtor by their good works, and who expect to merit the reward by their virtuous deeds. And, unfortunately, such people are not always the most virtuous people neither. As to real holiness, they know nothing about it. But the true Christian’s reward must be of grace, and not of debt. Though he is to “sow in righteousness,” yet he must not depend upon his righteousness for a harvest; he can reap only in mercy, in humble dependence on the grace and mercy of God, through the merits of a gracious Mediator. Such sinful creatures as men are, may deserve evil of their Maker, but they cannot merit or deserve good. Death is the wages of sin; it is a reward justly due to sinners for their transgressions. But, on the contrary, life is not the wages of righteousness; it is not to be purchased by any good works that we can do. “All our righteousness, of itself, is as filthy rags;” foul in its nature, and insufficient to cover our nakedness; our best deeds are mixed with sin, and deserve evil rather than good; and, therefore, if we obtain the blessing, it is only through grace; it is the unmerited gift of God through Jesus Christ. We must, then; “reap in mercy,”—“not having our own righteousness, which is of the law, but the righteousness which is of God by faith.”

3. But further, we must “break up the fallow ground.” We must seek, with a due preparation of heart to receive the blessing. It would be in vain for man to sow his seed on fallow ground, not broken up. The very rains from above would be of no service, if the ground were not broken up, and the weeds and grass destroyed, and the seed buried in the soil. The husbandman is fully sensible of this, and prepares his field accordingly. Would to heaven we had all as much wisdom in spiritual things! The seed of God’s word will make no impression upon the soul, unless it is broken and harrowed up by the Divine law. The heart must be completely humbled by a sense of its unworthiness, and every weed and root of self-righteousness must be torn up and destroyed, before the true seed can find any place. Till the law has been exhibited in its full power, and shown the sinner his condemnation, the way of salvation by grace will appear foolishness to him; he cannot receive nor understand the things of the Spirit, because he has no spiritual discernment. It may be thought absurd and paradoxical, that we must be diligent in working righteousness, and after all must depend upon mere mercy.

But yet such is the truth of the gospel ; and the deluded, wandering, prodigal soul will be sensible of it, when it really comes to itself. When it is suitably humbled by a view of the spirituality and extent of the Divine law, it becomes willing to submit to the righteousness of God. It renounces all pretensions to any merit as goodness of its own, and delights to receive the blessing as a free gift. It counts all things but loss for the excellency of Christ, that it may be found in him, and clothed in his righteousness. And yet, at the same time, it does not forget the necessity of good works ; it endeavours to become pure and holy in all its exercises, and to produce a pure and holy conduct. The true Christian, though he depends wholly upon grace for pardon and salvation, yet is anxious to purify his conduct and live a holy life ; he feels under the same obligation to obedience, as though every thing depended upon his own works. He feels himself dead to the law by the body of Christ, that through him he may bring forth fruit unto God. "Through the law he is dead to the law, that he may live unto God."

If we would "truly seek the Lord," we must "break up the fallow ground" of the heart in a deep conviction of sin ; we must "reap in mercy," by an humble dependence on Divine grace ; and we must "sow in righteousness"—must perform a faithful obedience to the Divine will. That is, we must repent of our sins, put our trust in God's mercy through Christ, and live holy and righteous lives.

II. To impress these things more strongly on our minds, let us consider now the arguments by which they may be enforced. Passing by other considerations, we will dwell upon the urgency of the duty and the certainty of success. "It is time to seek the Lord, till he come and rain righteousness upon you."

1. The urgency of the duty ; "it is time to seek the Lord." At the proper season, the husbandman goes forth to till and sow his ground, sensible that if he then neglects he shall have reason to repent in the day of harvest. He knows, that unless his field is cultivated and sown at the proper time, he has no reason to expect a blessing. We ought to be equally sensible of the necessity of breaking up the fallow ground of the heart, and sowing the seeds of grace in their proper season. It is now time, my friends, for these gracious exercises ; "it is high time to seek the Lord." "Now is the accepted time, now is the day of salvation." Are we advanced in years ? Are our locks whitened, or our faces furrowed with the marks of age ? Surely we have no time to lose. It is important that we should immediately be attending to every thing necessary for our final welfare. Our days are principally gone, and we have perhaps hitherto neglected the most interesting business of life. Our years are going rapidly, and will soon be past ; soon we shall go the way whence we shall not return. My more aged hearers, are you not astonished that you have so long delayed that most necessary work of preparing for a better world ? Your feelings are becoming more hardened, more difficult to be impressed with religious considerations ; even if your days should be prolonged, you will find it more hard, more difficult,

more impossible, to take up the subject and make any improvement in it. The Spirit of God has been so long opposed, that it is withdrawing its influence ; and the day of probation will soon be past, and every privilege lost for ever. For the aged, then, “ it is high time to seek the Lord.”

It is also a favourable time for those who are in early life. What time so fit for religious consideration as youth ? Then we have no vicious habits rivetted upon us. Then our consciences are not seared, our minds are not distracted with worldly cares, but are tender and pliable, and susceptible of serious impressions. This is the most precious season of life, because it is the seed time for all the rest, and even for the life to come. In almost every case those who neglect religion in youth, neglect it through life, and lose its blessings for ever. In youth, then, it is time to seek the Lord ; and dreadfully alarming is the case of those, who put it off to their advanced years. They may live yet many years ; and they may be cut off in a short time. They can suffer no loss by an early attention to religion ; but they may suffer an inconceivable loss by neglect. Let nothing then hinder them from improving the precious moments, and laying up a treasure for the remainder of their days, and for the life to come.

If any feel their minds seriously impressed, it is then, in a peculiar manner, a “ time to seek the Lord.” The desire they feel is an evidence that God is waiting to be gracious. It is an evidence, that he is stretching out his hand ; that he is knocking at the door of their hearts ; that he is actually working in them, and standing ready to receive them. The moment, then, is extremely critical ; on the decision of the present moment, may depend the destinies of eternity. Now an effort should be made as though every thing was at stake ; the Divine aid should be implored, and the soul should be cast entirely upon the Divine mercy ; and every faculty of the mind should be put in vigorous exercise, to turn from sin, and submit to offered grace. If the present moment is neglected, there is no promise of another. If the present impressions are allowed to subside, and the present convictions suffered to wear off, it may be the last time. The Spirit will not always strive ; its influences may be withdrawn and cease to operate, and we know not that they will ever return. How important, then, to redeem the time ! How necessary to arouse at the moment, and make use of every means : now, while the fallow ground is in some measure broken up ; while the heart is moved and impressed, the seed should be sown, which may produce an abundant harvest of grace and glory. “ It is time, my friends, to seek the Lord, till he come and rain righteousness upon you.”

2. These last words show the certainty of our succeeding, if we seek in the way here commanded. The husbandman knows, that however diligently he may sow his seed, if it be not watered by suitable rains, his labour will be wholly lost. Yet still, though he cannot command the showers, he performs his labour, and sows his seed, trusting that God, in mercy, will bestow a blessing. We have indeed no promise that our worldly labours shall be prospered ; but

we sow in hope, and in general the Lord is gracious. But, in spiritual things, we have an absolute promise, that he will prosper our endeavours, and that "to him that soweth in righteousness shall be a sure reward." There shall be a sure reward both of grace and glory. "He will come and rain righteousness upon us." Every man that is acquainted with himself, and has a just view of the Divine law, knows that he has need of righteousness to justify him before God, and fit him for heaven. He sees that he has no such righteousness of his own, and that the Lord only can rain it upon him. Such is the case with us all. Do we then feel that we need something to justify us? We must seek it of him, who will clothe the humble believer with the garments of salvation, and cover him with the unspotted robe of the Redeemer's righteousness. He will pardon all our sins through the Saviour's merits, and accept us in the beloved. He will impute to our souls the righteousness of his Son, and accept it on our behalf. We must not only be stripped of our filthy garments of sin, which is to be done by the Redeemer's sufferings; but, lest we should be found naked, we must be clothed with the justifying robe, which is to be done by his all-perfect righteousness. His sufferings and righteousness both together constitute his merits; and by these merits we are to be pardoned and justified. But all this will still be insufficient, unless our souls are purified, and fitted for the joys of heaven. Do we then feel, that we need an inward righteousness, to make us meet for the inheritance of the saints? We must apply to the same gracious Redeemer, who has promised this blessing to his people. "A new heart will I give you, and a new spirit will I put within you. And I will take away your stony heart, and give you a heart of flesh; and ye shall keep my commandments, and be my people, and I will be your God." And he will not give us these blessings in small measure; but "will rain down righteousness," in copious showers, upon us. He will give us "an abundance of grace, and of the gift of righteousness," sufficient to supply all our wants, to strengthen us against all temptations, and sustain us under all our trials, to carry us victoriously through the Christian warfare, and bring us in triumph to the kingdom of glory. Let us then be encouraged with the prospect of success. None ever "sought him in vain;" if we seek him in time, he will come and rain righteousness upon us.

Let us apply the subject to ourselves.

We should lose no time, my friends, in breaking up the fallow ground of the heart. This is the first work to be done; and, while it is neglected, nothing else can be done, to any benefit or advantage. We need not be told, how necessary it is, in husbandry, to break up the ground before sowing the seed; and a little acquaintance with the hardness and sinfulness of the human heart, by nature, will show the necessity of breaking up and cultivating the soul, in the same thorough and vigorous manner. Though we hold forth the word of life from week to week, and take diligent pains to sow the sacred seed; yet we have the grief to see, that it falls upon the surface, and never takes

any root in the heart. And the reason is, because the fallow ground has not been broken up. The soil is overrun and bound down with worldly affections, so that the seed makes no impression. And so it will continue, till the law is opened in all its spirituality, and applied in its awful sanctions. The soil must be broken; the feelings must be harrowed up with a sense of sin; the conscience must be convicted of its guilt, and the soul must be humbled for its transgressions, before there can be any room for planting and cultivating the Christian graces. Let us then diligently study the Divine law; see how sinful we have been, and what a great work must be done before we can be true Christians. Let us try ourselves by the unerring rule of God's commandments. Let us bring our actions, words, and thoughts to that perfect standard of holiness, and see how greatly we fall short, and how grievously we have sinned. And as our minds are darkened by sin, so that we cannot see our sinfulness in all its aggravated colours, let us pray God to open our eyes, to move our hearts, and stir up our feelings by the influence of his Spirit. As we cannot take a single step in the great work, any farther than we are aided by Divine grace, let us entreat the Father of mercies to break up the fallow ground, and make it productive of heavenly fruits. O let us prostrate ourselves at the throne of grace. There let us use the most earnest importunity. There let us pour forth our prayers, our tears, our most devout supplications, with the most determined resolution never to give over our entreaties, till the Lord come and rain righteousness upon us. If we take this course, and pursue it, we shall finally prevail; he will smile upon us, and bless us; he will grant us the riches of his grace here, and the fulness of joy hereafter.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

DIED, in Charleston, South Carolina, on the 18th February, 1823, the venerable and extensively beloved Mrs. Mary C. Gregory.

At her interment, one of the clergy addressed the mourners as follows:

It is not usual, and in general it is unadvisable, to make funeral addresses. It is not probable that I shall ever deem it proper, at any burials hereafter, to add any thing to that excellent service which our Church has provided. But the present occasion is, in many respects, a singular one, and I trust I may be indulged in the expression of my feelings, by a few remarks.

Our dear deceased friend had not for some years worshipped in this church. She had found a seat in St. Paul's, more convenient under her increasing infirmities, and, having been a great benefactor to that church, she felt a natural solicitude in every thing connected with it. But for the greater part of her life, she was a member of this flock, and we would be pained to think that she had removed



from it for any other considerations than those which have been mentioned. She was an honour and a blessing, not to any particular flock, but to the Christian church, indeed I may say to the community in general. Where shall we find another so holy, so disinterested, so bountiful, and yet so humble? She lived not to herself. She lived to God, and for charity. For some time she has been unable to go up to the courts of the Lord. But I doubt not she was in the Spirit on the Lord's day. Absent in body, her mind, her heart, was with her God, and his people assembled to praise his holy name, and to promote the concerns of the immortal soul. Few persons valued more highly than she did the privileges of the Lord's house and table. So long as health would permit, she was a constant attendant, and how deeply she entered into the duties of the holy place let those attest who have witnessed her deportment, and have listened to the still, small, and yet fervent voice of her prayers and praises. Solicitous that the high privileges of the sanctuary might be enjoyed by all, she was the generous patron of several churches; contributing to their erection, their improvement, and the maintenance of their clergy. To St. Paul's church in particular, in this city, she appears to have been never weary in well doing. That the poor might have the gospel preached to them was an object near her heart; and for the special accommodation which they enjoy in one of our churches to her are they principally indebted. To the clergy, she was a sincere, a considerate, and constant friend. Many of them have been cheered by her affectionate attentions. Some of them have been partakers of her bounty, and all of them, I doubt not, have been blessed by her prayers. She was a well-informed Christian. It was delightful to listen to her pious conversation, in which the sacred text was naturally interwoven; and her powers seemed to take a higher flight, when her mind turned to the efforts now prosecuted, with so much zeal, for the conversion of the nations.

Eminently did this excellent lady exhibit her faith by her works. No object of publick utility, no endeavour to propagate religion, no design for the benefit of the poor, in short, no poor individual, was ever brought to her notice without exciting her most lively sympathy. No almshouse, no hospital in our city, was ever more visited by those who needed assistance, than was her residence. Perhaps no poor person ever lived any length of time among us, without hearing of Mrs. Gregory. To her, the good and the cold-hearted habitually referred the applicant. She never turned a listless ear to the complaints of her fellow sinners. Are you sick, houseless, hungry? I will provide for you, and your family. Are you able to labour? I will endeavour to find employment for you. Have you children? Send them to school, and I will pay for their education. Are you too infirm to serve yourself? My servant shall belong to you, only treat her kindly. These are facts. O that God would put it into the hearts of the many wealthy ladies in our city to emulate this bright example! Ah what will become of those poor now! May her mantle fall upon some one equally competent to the noble undertaking. Such charac-

ters are not only valuable, they are necessary. We have faith that divine Providence, who has greatly afflicted our city, by this event, will, and he alone can, raise up another such instrument of beneficence. In this wicked world, the cause of piety and charity needs, constantly needs, such helpers. How desolate would be the scene around us, without some such lights ! How common the fate of Sodom and Gomorrah, if there were not such persons to intercede with God !

I know that this is not the place for praising mortals. Death, which reminds man of his sinfulness, which brings him to the dust, is not a suitable occasion for commendation. But the scriptures record it of John that "he was a just man and a holy ;" and we have therefore a safe example in speaking of the good works of the departed Christian, not to honour the dead, but to benefit the living. In a world where piety and charity and meekness are so rare ; where motives to resist the power of temptation, and to exalt the character, are constantly needed ; where men are so much more influenced by example than by precept, it would be improper to suffer such occasions as the present for instruction, for correction, for incitement to righteousness, to pass by unimproved. Our friend, "being dead, yet speaketh." She calls us to prepare to meet that God before whom she now stands ; to rely on that Saviour in whom she trusted, and by whom we have good hope she has been pardoned, sanctified, and presented to the Father ; to remember that "no man liveth to himself ;" that the time of the longest life is short enough for the great business we have to do ; for preparing for an eternity of happiness ; for escaping endless suffering, the sure penalty of impenitence and unbelief ; for knowing our God and Saviour, by cultivating his religion in our hearts, and communicating it, according to our means, to others ; and finally for doing good to our fellow men, even as he has been good to us, and according to his instruction, "In as much as ye did it to the least of these my brethren, ye did it unto me." It was not known, until two hours since, that the deceased would be interred in the cemetery of this church ; and thus, my brethren, I have been able to offer you only a few desultory remarks, on this very interesting occasion. But I was unwilling that such a character should descend to the tomb, without some special evidence of our sensibility ; that such an opportunity of improvement should be suffered to pass wholly neglected. Think of the loss to our city, to the poor, to the Christian church, and pray that it may be sanctified to you, and that God would, in his mercy, fill up this chasm in the wall of piety and virtue. Examine your own hearts. Let this worthy lady, not in vain, remind us all of our deficiencies. O may we "be followers of them, who, through faith and patience, have inherited the promises." Look through the gift, to the Giver, through the instrument, to the divine Agent. Adore the goodness, and the grace, which has raised up, for mankind, the pious and the benevolent, in whose lives we should always trace the power and the mercy of their Creator, Redeemer, and Sanctifier.

Mourners, sincere, deep, and, I fear, destined to be long sufferers, by this event, what shall I say to you. The Lord gave this true, this

generous friend. The same Lord ever liveth. Look to him for comfort and support, and a supply of all things needful, for the body and the soul. Let it be the language of your hearts, "The Lord gave, and he hath taken away."

"Shall not the Judge of all the earth do right?" Our friend is happy, and shall we think of our loss, more than of her gain? She hath passed to the grave full of years, and of well-merited honour; honoured by the tears of the widow, and the fatherless, and the church.

"The Lord gave, and he hath taken away; and blessed be the name of the Lord."

---

## RELIGIOUS INTELLIGENCE.

### MASSACHUSETTS.

THE annual convention of the Protestant Episcopal Church in the state of Massachusetts was held in St. Paul's church, Boston, on the 18th of June, 1823, at which were present, fourteen clergymen and twenty lay delegates, the representatives of ten parishes. Great Barrington, Lanesborough and Lenox, Greenfield, Ashfield, Montague and Springfield, Bridgewater, Marshfield, Quincy, Taunton, Cambridge and Trinity church, Boston, were not represented. The Bishop having taken the chair, the Rev. Benjamin C. Cutler was elected Secretary, and Matthew S. Parker, Esq. Treasurer of the convention. The standing committee were chosen by nomination, and the Rev. Drs. Gardiner and Jarvis, the Rev. Isaac Boyle, George Brinley, S. Codman, and T. Clark, Esqrs. who served the last year were re-appointed.

On motion, Resolved, That the Secretary be a committee to examine if any unfinished business of the last convention remained to be acted on at the present; and that the thanks of the convention be returned to the Rev. Mr. Boyle, for his sermon, and that he be requested to furnish a copy of the same, for insertion in the Gospel Advocate.

On motion of Dudley A. Tyng, Esq. seconded by the Rev. Dr. Jarvis, a committee of five gentlemen of the laity, consisting of Gardner Green, Esq. the Hon. James Lloyd, Dr. Warren, Thomas L. Withrop, Esq. and George Sullivan, Esq., was appointed to consider the expediency, and if expedient, the best means of instituting a fund for the relief of the widows and children of clergymen, and to report thereon at the next convention.

The following gentlemen were appointed delegates to the general convention:—Rev. Dr. Gardiner, Rev. Dr. Jarvis, Rev. Mr. Boyle, Rev. Mr. Strong, John Odin, Esq., Gardiner Green, Esq., Dudley A. Tyng, Esq., Ralph French, Esq.

The clergy having been called upon for their parochial report agreeably to the 45th canon, presented the same, of which the following is an abstract.

Counties.	City and Towns.	Rectors and Ministers.	No. of Churches.	Churches.	Families.	Baptisms.	Marriages.	Deaths.	Communicants.	Catechumens.	Observations.
Essex	Marblehead	O. M. Rev. Lot Jones	1	St. Michael's	20	5	1	4	19	*	† Present state uncertain.
	Newburyport	R. Rev. James Morss	1	St. Paul's	*	20	5	14	83	90	† Visited by the Rev. C. Wolcott & Rev. T. Strong.
Franklin	Salem	Vacant	1	St. Peter's †	*	11	†	5	65	†	†
	Ashfield	"	1	St. John's †	38	12	†	*	25	*	†
Middlesex	Greenfield	R. Rev. Titus Strong	1	St. James's	68	10	†	*	56	40	†
	Montague	Vacant	1	Trinity †	12	†	*	*	15	*	†
Norfolk	Newton	R. Rev. Alfred L. Baur	1	St. Mary's	65	18	2	2	30	54	† Prospects encouraging.
	Dedham	R. Rev. Isaac Boyle	1	St. Paul's	50	13	†	4	33	32	† Visited by Rev. C. Wolcott.
Plymouth	Quincy	O. M. Rev. Benj. C. Cutler	1	Christ †	40	23	†	†	22	50	†
	Bridgewater	Vacant	1	Trinity †	24	4	†	†	4	†	†
Suffolk	Hanover	R. Rev. Calvin Wolcott	1	St. Andrew's**	75	3	4	1	38	*	†
	Marshfield	R. Rev. Asa Eaton	1	Trinity**	30	†	†	†	5	*	†
Suffolk	C. Boston	R. Samuel F. Jarvis, D. D.	1	Christ	*	32	17	8	200	175	†
	South Boston	R. J. S. J. Gardiner, D. D.	1	St. Paul's	120	29	2	12	137	70	†
Suffolk	South Boston	R. J. S. J. Gardiner, D. D.	1	Trinity †	*	30	15	19	200	*	†
	South Boston	L. R. Theodore Edson, A. B.	1	St. Matthew's	15	37	†	1	18	40	†
Whole number of Churches 23.					557	247	47	78	950	551	†
Abbreviations, R. Rector; O. M. Officiating Minister; L. R. Lay Reader; C. City. * Not reported. † None.					Recapitulation.						
Families in 12 parishes					557	247	47	78	950	551	†
Baptisms in 14 do.					247	47	78	950	551	551	†
Marriages in 8 parishes					47	78	950	551	551	551	†
Deaths in 12 do.					78	950	551	551	551	551	†

The following report was made by the chairman of the standing committee :

#### REPORT.

The clerical members of the standing committee, having been directed by the last annual convention to revise the constitution and canons of this Church, and to report to this convention such alterations therein as might be rendered necessary or expedient, to render them conformable with any new regulations of the diocese, which might be adopted at the then ensuing diocesan convention, respectfully report:

That the alterations in the constitution of the Eastern Diocese, proposed at the convention, held in Newport, Rhode Island, Sept. 27, 1820, were unanimously adopted by the convention held at Portsmouth, New Hampshire, Sept. 25, 1822. By these alterations, the state of Maine is recognised as a part of the Eastern Diocese, and the meetings of the convention are to be held *annually* instead of *biennially*, and to be composed of all the clergy of the diocese, and a lay delegate from each church.

These alterations not being considered as sufficient, others were proposed ; but, by an article of the constitution, they could not be proposed and acted upon at the same convention. The following proposed alterations were therefore ordered to lie over for consideration, at the next meeting of the convention, to be held at Windsor, in Vermont, on the 24th, being the last Wednesday of September, 1823, viz. in the second article, that the words " each of the states by rotation," be erased, and the words " such place as shall be agreed upon at the preceding convention," be inserted ; also, that after the words, " lay delegates," the words " or delegates not exceeding three," be inserted. In article tenth, that the word " annual" be substituted for the word " biennial."

If these alterations should prevail, it will be perceived that a consolidation of the Eastern Diocese will be effected ; that provided the experiment should not be defeated by unforeseen accidents, it will in fact bring the five state conventions together ; and that in such a case, it will be expedient for the several state conventions so to modify their constitutions as to render both the time and place of meeting simultaneous with that of the diocesan convention. As, however, these alterations are yet to be acted on, it seems to your committee premature to make any alterations, at present, in the constitution of the Church in Massachusetts ; more especially as the object to be gained by such alteration, may be provided for by adjournment.

Your committee are confirmed in this opinion, by the consideration that the bishop, at the last diocesan convention, recommended a division of the diocese as soon as it can, with propriety, be effected. A late most important decision of the supreme court of the United States with regard to certain lands in the state of Vermont, owned by the English Society for propagating the Gospel in Foreign Parts, a part of the income of which it is understood will be devoted to the support of a bishop, will most probably accelerate this event. In this case, further alterations will be necessary in the constitution of the diocese.

Your committee therefore pray that they may be discharged from any further consideration of the subject. Respectfully submitted.

JOHN S. J. GARDINER, *Chairman*.

On motion of Dudley A. Tyng, Esq. seconded by the Rev. Titus Strong, the following resolution was past, providing for the establishment of a diocesan fund.

Whereas, it is indispensable to provide a fund for defraying the necessary expenses of the diocesan and state conventions, and particularly the expenses of those of the clergy who may have to travel a considerable distance to the place of the meeting of the said conventions; and whereas, it is also expedient to provide for the payment of the necessary expenses of the delegates who shall be sent to the general convention of the Protestant Episcopal Church in the United States; it is hereby earnestly recommended to every congregation in this state to pay to the treasurer of the convention thereof, on or before the day of the annual meeting of the convention, a contribution of not less than two per cent on the amount of the respective salaries of their clergymen. One half of the amount thus contributed, if necessary, shall be appropriated, under the direction of the convention, exclusively towards defraying the necessary expenses of clergymen attending the diocesan or state convention from any distance over 20 miles, and also the necessary expenses of clerical and lay delegates to the general convention; and the remainder shall be appropriated to defraying contingent expenses. Provided, nevertheless, that no clergyman or lay deputy shall be entitled to any provision for travelling expenses, whose parish shall not comply with the provisions of this resolution. If after the annual expenses are defrayed, any sum be left in the treasurer's hands, it shall be his duty to deposit the same in the savings' bank, or in good and approved stock, that it may become a permanent fund for the use of the convention.

On motion of the Rev. Mr. Baury, seconded by the Rev. Dr. Jarvis, it was resolved that this convention approve of the resolution adopted by the last diocesan convention, requesting the bishop to assign to the several rectors of parishes, within the Eastern Diocese, such missionary duties as he shall think expedient; and for the better carrying that resolution into effect, as far as this state is concerned, resolved, that the bishop be, and he hereby is, requested to assign to the several rectors such destitute parishes as it may be expedient for each of them to visit; and that due notice of the same be given to each rector, to be communicated to his vestry.

The bishop was requested to appoint a preacher for the next convention.

Resolved, That the next annual convention be held in Trinity church, Boston, and that Divine service be commenced at 9 o'clock, A. M.

The convention then adjourned, the bishop having first concluded with prayer and the Episcopal benediction.

#### NORTH CAROLINA.

THE intelligence from this state is of the most heart-cheering character. A short account of the condition of the Church from 1816,

when it was almost extinct, to the spring of 1820, will be found in p. 33, of our first volume, to which we refer our readers. The increase of the Episcopal Church, in most parts of the Union, must be learned from a comparison with its condition a few years ago; not by a comparison with the general population of our country.—In 1817, for example, there were not in all North Carolina more than 4 or 5 organized congregations; in 1820 there were 10; in 1823 there are 25, of which 7 have been admitted into union this year. A few years ago, all the communicants in the state did not exceed 50; in 1820, there were 350; this year they amount to nearly 500. On the 20th of May, the first bishop of North Carolina was consecrated; and now that the Church has an apostolick head, and is complete in her organization, we may confidently look for a greater display of that Divine goodness and mercy, which has hitherto preserved, under the most discouraging circumstances, this remnant of our Zion. We hope our readers will turn to our former volumes, and compare the statements given from year to year, under the assurance, that we shall endeavour to render as accurate an account of each, as the documents before us will furnish.

ANSON COUNTY contains but one church—Calvary church, Wadesborough. It is now under the pastoral care of the Rev. Thomas Wright, who states that besides his regular ministrations in this church, he has officiated since June, 1822, once, and sometimes twice a month at Sneedsboro', another town in the same county. About 40 children attend the Sunday school, at Wadesborough. Mr. George Hathaway is also authorized by the standing committee to officiate there as lay reader.

BEAUFORT COUNTY has three churches—St. Thomas's, Bath, Zion church, and Trinity chapel. These are of recent formation, and were admitted into union this year. The Rev. R. J. Mason, rector of the church at Newbern, has occasionally visited these churches, and in his parochial report he recommends them to the fostering care of the convention. The services of a missionary, he observes, would here be eminently useful. Mr. James Marsh is appointed lay reader at St. Thomas's, and Mr. Jarvis B. Baxter at Zion church.

BURKE COUNTY, St. Andrew's church, organized during the last year, enjoys a portion of the services of the Rev. R. J. Miller, minister of Christ church, Rowan county.

CUMBERLAND COUNTY, St. John's church, Fayetteville, the Rev. William Hooper, rector. This church was erected in 1819, and the congregation, beside supporting its own rector, has contributed this year \$118 to the Missionary Society. "For the purpose," says the rector, "of increasing religious knowledge throughout the congregation, of promoting a taste for reading, and cherishing a spirit of piety, a parochial library has here, as in several of the other churches, been begun; and from the subscriptions and donations already obtained, it is hoped this library will soon furnish to the congregation a facility of access to the best religious authors, and offer an encouragement to the perusal of them; as well as constitute a permanent library, for the use of the pastor of the church—an object to which the attention

of every congregation ought to be directed. There has also been formed in the congregation, a society which meets weekly for the joint purpose of social prayer, and contributing a small sum to the funds of the Missionary Society. This society, I trust, will be the means of promoting the growth of piety, and drawing more closely the ties of Christian affection among the members of the congregation. Its meetings have not been as well attended as could be wished, but the revenue of their weekly contributions to the missionary fund has amounted, in the course of the year, to 90 dollars, and affords a pleasing proof of the ease with which considerable sums may be raised from very small contributions, regularly made. And if each Christian throughout the diocese would, in imitation of St Paul's direction to the churches, resolve to lay by, on the first day of the week, a small sum dedicated to God, he would be surprised, at the year's end, to find accumulated in his sacred treasury, without being missed, a sum which he would perhaps have thought himself unable to spare. The Sunday school, conducted by members of the congregation, is still flourishing. Upon the whole, I trust that a spirit of religion is growing among us. Publick worship is well attended, and the congregation serious and attentive." We invite the attention of our readers to these important and seasonable remarks, on the great duty of regularly devoting a small sum to the service of Almighty God.

**CHOWAN COUNTY.** St. Paul's church, Edenton, the Rev. John Avery, rector. The parochial report mentions nothing but the number of baptisms, burials, and communicants. The rector has occasionally administered the rites of the Church in the adjacent counties of Washington and Berlin.

**CRAVEN COUNTY,** Christ church, Newbern. The Rev. Richard S. Mason, rector. This church appears to be flourishing. The number of baptisms have been sixteen, and the communicants fifty-eight. At the bishop's last visitation, thirty persons were confirmed.

**EDGECOMBE COUNTY,** Trinity church, Tarborough. No report of this church appears on the journal, nor are we able to ascertain whether it has any share in the ministrations of the clergy.

**GRANVILLE COUNTY** contains two churches—St. John's, Williamsborough, and St. Stephen's, Oxford. The former is under the rectorship of the Rev. Wm. M. Green; the latter is of recent formation, having been admitted into union the present year. "The church at Williamsboro'," says the rector, "which four years ago was a perfect ruin, has been thoroughly repaired, and I feel myself in duty bound to state, that this has been owing principally to the active exertions of a few ladies of the congregation. At Williamsboro' I have generally devoted the afternoon of Sundays to the instruction of the blacks.

**HALIFAX COUNTY,** St. Mark's church, Halifax. No returns.

**IREDELL COUNTY,** St. Michael's church. This is under the charge of the Rev. R. J. Miller, but his report contains only the aggregate of all the churches, with which he is connected. We cannot, therefore, state the condition of this church, in particular.



**LENOIR COUNTY**, St. Matthew's, Kinston. This church is recently organized, under the care of the Rev. Mr. Mason, of Newbern, who occasionally visits it; and Mr. Ichabod Wetmore is authorized to officiate there, as lay reader.

**LINCOLN COUNTY** contains three churches—Whitehaven, Smyrna, and St. Peter's. The two former are under the pastoral care of the Rev. R. J. Miller. The latter was admitted into union at this convention, and appears to have been reared by the missionary labours of the Rev. Robert Davis.

**NEW HANOVER COUNTY**, St. James's church, Wilmington, the Rev. Adam Empie, rector. This appears to be the most numerous and flourishing parish in the state. We are pleased to see that minuteness of detail in the rector's report, which we have hitherto vainly hoped for, and without which no general view of the Church can be given, that will be satisfactory. We therefore insert the whole of his report; observing merely that we should have wished to have seen the number of families stated; and also the relative proportion of *male* and *female* communicants.

Baptisms,	-	-	-	-	-	-	-	-	12
Marriages,	-	-	-	-	-	-	-	-	7
Burials,	-	-	-	-	-	-	-	-	13

Of which only 9 belonged to the parish.

Communicants	-	-	-	-	-	-	-	-	137
--------------	---	---	---	---	---	---	---	---	-----

Since our last report, 15 have been added; but deaths and removals have more than counterbalanced the increase.

The number of white adults in this parish is about	200
Number of children, about	130
Number of coloured persons of all ages,	100
Number of children in the Sunday school,	100

#### COLLECTIONS.

In church, for the convention fund,	\$ 26 60
do. for the Missionary Society,	34 75
Received for do. from the Prayer Book and Missionary Society.	12 00
Received for do. from Ladies' working Association	20 00
By annual subscriptions of Julius Walker and Dr. De Rosset	4 00
Amount of missionary collection,	70 75

The state of the congregation continues the same as last reported.—In compliance with the recommendation of the last convention, a cent society has been established for the benefit of the missionary fund.

**ORANGE COUNTY**, two churches—St. Jude's and St. Mary's; both under the care of the Rev. Robert Davis. These churches are probably very small; as no returns, save a single baptism in each, are given.—Mr. Walker Anderson is lay reader in St. Mary's, and parts adjacent.

**PITT COUNTY**. Grace chapel. This church has been once visited by

the Rev. Mr. Mason, of Newbern, and Mr. Joel Patrick has been authorized, by the standing committee, to officiate as lay reader.

**ROWAN COUNTY,** two churches—Christ church and St. Peter's, Lexington; both supplied by the missionary labours of the Rev. R. J. Miller, and the Rev. Robert Davis. We notice that both these clergymen have returned the same number of baptisms in Christ church, viz. 16. The return of St. Peter's is 22; of which 6 were adults: the burials in each have been 4. The number of communicants, and indeed all other particulars respecting these churches, are not stated.

**WAKE COUNTY.** Christ church, Raleigh. The Rev. Mr. Green appears hitherto to have had the charge of this church; but we understand that it is henceforth to be under the special charge of the bishop, who is to reside at Raleigh. A benevolent lady, we are informed, bequeathed a legacy of 14000 dollars, lately, for purposes, which admit of the appropriation of part to the erection of a church in this place; and, as it is the seat of government, it appears to be judiciously chosen for the Episcopal residence.

**WARREN COUNTY.** Emmanuel church, Warrenton. "At Warrenton," says the Rev. Mr. Green, "a neat and commodious church has been erected, which was opened with appropriate services on the 8th of August last. The Sunday school in this place is still kept up by the unremitting activity and benevolence of the females of the congregation."

We have had occasion frequently to lament the want of minuteness and accuracy in parochial reports. If every clergyman would consider the county in which he lives, (especially while there are so few, rarely more than one in each,) as the field of his labours, we might have an accurate report of every individual who professes himself to be attached to our Church. In this way we might arrive at some certainty in our estimate of the annual amount and increase of our numbers. It is obvious that our abstracts must be defective, when the sources are so from which we derive all our information. It costs us no little labour to put together the scattered members; but it is a labour which is hardly perceived by the reader, and draws from him at most only a cold assent to our general accuracy. Sometimes the reverse is the case, and we are blamed for the faults of others. "There is no straw given unto thy servants, and they say to us, make brick: and, behold, thy servants are beaten; but the fault is in thine own people." From the force of this remark, however, North Carolina may, in some measure, plead an exemption; for the convention has adopted a mode of procedure, which, if generally adopted and accurately executed, would greatly relieve us. We allude to the report on the state of the Church. The most of this document we proceed to lay before our readers.

"On reviewing," say the committee, "the parochial reports of the last year, and comparing them with those of the preceding year, we find that many have been added to our communion; and that, without exception, each individual parish appears to be in a flourishing condition. The establishment of parish libraries appears to be engaging the attention of the clergy, and it is a measure which the committee cannot

too highly recommend to every congregation. The Sunday schools which have heretofore been established, are reported, by the rectors of the respective churches, as still receiving the attention of the pious, and they hope, the blessing of the Almighty.

"The missionaries who have been employed by this convention during the last year, report favourably of the prospects of the Church in that section of the state in which they have laboured. The committee would remind the members of the Church throughout the state, as well as those here present, that for our past success, particularly in the western part of this state, we have been indebted (under God) to the exertions of a few zealous missionaries. The members of our communion are so scattered throughout the different sections of the state, that missionary labour is the only possible method of supplying their call for the ordinances of the Church. These scattered sheep should not be neglected. The committee, therefore, would recommend, not only to this convention, but to the Church at large, the propriety of increased exertions and increased liberality in behalf of the Missionary Society.

"At this convention, seven new congregations have been admitted into union with the Church in this state: most of them are from the eastern part of the diocese. The number of communicants, belonging to the Church in this state, is 480, as reported; though the exact number, or the increase since last year, cannot be correctly ascertained, owing to the fact that a great part of the congregations, not having the benefit of regular ministrations, their true state cannot be reported. The baptisms during the last year have been about 200. Our friendly intercourse with the Lutheran synod still continues, and may it long continue. A representation from that body has appeared in the convention, and we hope to draw still more closely the bonds which have, for some time, connected us."

We omit the remainder of the report, which recommends the election of a bishop, that we may proceed at once to state, what we have already announced, the unanimous election, and subsequent consecration of **DR. JOHN STARK RAVENSCROFT, AS THE FIRST BISHOP OF NORTH CAROLINA.** This last important event took place during the session of the general convention in Philadelphia, on Thursday, May 22, 1823, in St. Paul's church, in that city. We hail it, as most propitious to this rising diocese, and to the whole Church. God, in his providence, has raised up one who is mighty in the word and doctrine, and who will labour for the salvation of the souls of men. To him be all the praise and all the glory.

#### PENNSYLVANIA.

THE thirty-ninth convention of this diocese was held in St. James' church, in the city of Lancaster, from Tuesday, the 13th, to Thursday, the 15th of May, 1823. The following is an abstract of the parochial reports.

Counties.	Cities and Towns.	Rectors and Ministers.	No. of Churches.	Churches.	Families.	Baptisms.	Marriages.	Funerals.	Communi- cants.	Sunday Scholars.
Philadelphia	C. Philadelphia	R. the Bishop James Abercrombie, D.D.	3	{ Christ St. Peter's St. James's }	{ }	146		135	425	{ 95 110 130 }
		W. Jackson Kemper								
		F. William H. De Lancey								
		R. Benjamin Allen	1	St. Paul's*		69	9	49	210	500
		R. James Montgomery	1	St. Stephen's†		8			40	
	Northern Liberties Southwark T. Lower Dublin T. Oxford T. Germantown T. Blockley Mantua	R. Gregory T. Bedell	1	St. Andrew's‡		6	2			
		Vacant (African)	1	St. Thomas's						
		R. George Boyd	1	St. John's§		27			98	
		Vacant	1	Trinity		3			71	237
		R. George Sheets	2	{ All Saints Trinity }			6	25	29	
		R. Charles M. Dupuy	1	St. Luke's		7	3	23	23	
		Vacant	1	St. Mark's		3	3	3	20	100

\* *St. Paul's, Philadelphia.* 50 communicants added last year. 200 of the Sunday scholars people of colour. Bible classes established to considerable extent, and found very useful. The Filmore society of St. Paul's church, established to aid candidates for the ministry, provides support for two. A Homily society is in active operation; and the spiritual interests of the church are very encouraging.

† Corner stone of *St. Stephen's* laid May 23, 1822. Church consecrated Feb. 27, 1823. Service commenced on the 9th of March. No registers yet formed. Sunday schools recently formed and prospects in general encouraging.

‡ *St. Andrew's church* having been recently organized, no regular parochial reports can be given.

§ *St. John's, Northern Liberties*, two Sunday schools continue as last year.

|| 40 of the Sunday scholars are catechumens.

Counties.	Cities and Towns.	Rectors and Ministers.	No. of Churches.	Churches.	Families.	Baptisms.	Marriages.	Funerals.	Communi- cants.	Sunday Scholars.
Delaware	T. Chester	{ D. Richard U. Morgan R. Samuel G. Brinckle Vacant R. Levi Bull Vacant Joseph Clarkson* William A. Muhlenberg R. Joseph Clarkson R. Levi Bull M. Joseph Jaquett Vacant R. John G. Clay R. Levi Bull R. John Rodney R. Caleb Hopkins Vacant	2	{ St. Paul's St. Martin's	}	3	7	15	40	40
	T. { Lower Chichester } T. Marcus Hook		2	{ St. John's St. David's	}					
	T. Concord		1	St. John's					92	
Chester	T. Radnor		1	St. Mary's			24			
	T. New London		1	St. Peter's						
	T. East Nantmeal		1	{ St. James's St. John's	}	20		18	40	200
Lancaster	C. Lancaster	{ R. Joseph Clarkson R. Levi Bull M. Joseph Jaquett Vacant R. John G. Clay R. Levi Bull R. John Rodney R. Caleb Hopkins Vacant	2	Christ		50	36			
	T. Pequea		1			28				
	T. Leacock		1	Bangor					40	
Bucks	T. { Caernarvon } T. Church town		1	St. James the greater		2	3	15	134	
Montgomery	T. Bristol		1	{ St. Thomas's St. James's	}	5	14	7	21	40
	T. Whitemarsh		1	St. John's		15	8	11	52	
	T. Perkiomen		2	St. Gabriel's		15	4	29	71	
Berks	T. Norristown	{ R. John Rodney R. Caleb Hopkins Vacant	1	Trinity†		10	8	7	25	75
Northampton	T. Amity		1	Christ						
Northumberland	T. Easton		1	St. Gabriel's						
Columbia	T. Milton		1	St. Paul's						
	T. Sugarloaf		1							
	T. Bloomsbury		1							

Lycoming	T. Muncey Creek	R. Caleb Hopkins	1 St. James's	32	2	3	31
Luzerne	T. Wilkes Barre	D. Samuel Sigreaves, Jr.	1 St. Stephen's				
Bradford	T. Pike	Vacant	1				
Susquehanna	T. Springville	Vacant	1				
	T. New Milford	Vacant	1				
York	T. York	Vacant	1 St. John's				15
Adams	T. Huntington	Vacant	1 Christ	25	2	1	30
Cumberland	T. Carlisle	R. Joseph Spencer	1 St. John's				55
Huntingdon	T. Huntingdon	M.D. Norman Nash	1 St. John's	1	2	3	50
Alleghany	C. Pittsburgh	R. William Thompson	1 Trinity**	27			
Westmoreland	Greensburgh, Kittanning, &c.	D. Moses P. Bennet	1 Christ††	66	1	4	21
			44	25548	131348	1475	1582

\* We observe, that, though associated, both the rectors of St. James's and St. John's report; and that their reports appear to have been made without consultation. Mr. Muhlenberg mentions, that several of the Sunday school female teachers have been led by that occupation to become communicants. There is a bible class of 15 young ladies, whose improvement shows the importance and efficiency of this mode of instruction. He observes, also, that the class in Lancaster is gradually increasing in numbers, and he trusts, in seriousness and piety. Collections have been made for the Episcopal fund for advancement of Christianity in Pennsylvania, and a society auxiliary to the General Missionary Society.

† Not known.

‡ Six communicants added during past year, and five removed.

§ Increase of communicants last year 19.

|| St. John's, Carlisle, there is reason to believe, is gradually improving in piety and numbers.

¶ St. John's, Huntingdon, has been tried by many discouragements, but the members are steadfast in faith and zeal. Mr. Nash has been with them only two months; during which time one adult has been baptized, a promising female bible class commenced, a large Sunday school instituted, and an auxiliary missionary society organized.

\*\* Trinity, Pittsburgh. See St. John's Church, Huntingdon. For the year last past congregations uniformly good—a growing attachment to the Church, and in many increasing piety.

†† This is the first report of the church in Greensburgh, incorporated during the summer of 1822. Corner stone of a church laid May 5, 1823, to be completed by the 1st of October.

## Recapitulation.

Baptisms	in 25 parishes	548
Marriages	in 18 do.	131
Burials	in 18 do.	348
Communicants	in 25 do.	1478
Sunday scholars	in 11 do.	1582

Standing committee and council of advice—Rev. Mr. Boyd, Rev. Mr. Kemper, Rev. Mr. Bedell, Rev. Dr. Abercrombie, Rev. Mr. Allen, of the clergy, and Messrs. Dale, Read, Commigys, and Wheeler, of the laity.

The whole amount of the Episcopal fund, in six per cent stock, is \$7733.09.

There has been an increase of three presbyters since the last report; the clergy now consisting of the bishop, twenty-nine presbyters and four deacons. Of these, twenty-six have the cure of souls. The number of congregations in Philadelphia county, are 13, and in Northumberland 1. There has been a new congregation formed at Greensburg, in Westmoreland county, and this with St. Stephen's and St. Andrew's churches in Philadelphia, were admitted into union by the convention. In all the other counties, the number of churches is the same as in our last report in the August number for 1822, to which, with the corrections p. 360, of vol. ii. we refer our readers. The total number of congregations this year is 44 in 20 counties. Fifteen of the clergy were absent, and 22 congregations only were represented by 34 lay delegates. We observe that the Rev. Mr. Bausman is mentioned, p. 5, and p. 29, as officiating in the churches in Fayette county, and these are mentioned by the bishop, p. 10, as being at Brownsville and Connelville. These churches are not, however, enumerated in the list of congregations which we have copied from pp. 26, 27. We know not how to account for this, and must request our attentive correspondent, who corrected our mistakes the last year, to furnish us with an explanation.

## Episcopal Acts.

Confirmations, (the places and times of confirmation are not specified,)	- - - - -	210
Ordinations, priest's orders only,	- - - - -	2
Candidates. One only admitted during the last year, William Levington, a coloured man, who is to take charge of St. Thomas's church, Philadelphia,	- - - - -	1
Churches consecrated,	- - - - -	2

The corner stone of a small church, about a mile from Philadelphia, at Francisville was laid by the bishop, October 17, 1822. It is not yet completed, but is to be called after the name of St. Matthew.

We proceed to give some extracts from the bishop's address, as exhibiting his sentiments on the important subjects of bible societies, provision for the support of the episcopate and the further endowment of the general theological seminary.

"My confidence is still possessed by the bible society of Philadelphia; to which it will be continued, so long as they shall continue to

act on the ground of their original organization. It has been said, that in some societies, formed under the profession of the same object, of distributing the bible without note or comment, other objects have been associated; perhaps with a pious design, but inconsistent with promise pledged, and tending to aggravate, instead of diminishing the differences subsisting among Christian people.

“Every lapse of a year increases my solicitude to hold up, as a very important object, the creating of a fund for the support of a future bishop. I suppose it to be generally understood, that I have no personal interest in the subject; but it would be a gratification to me to foresee, that my successor, detached from parochial concerns, will have it in his power to bestow all his labours on the work of the episcopacy; and thus be more efficient in the latter line, than has been possible in my case, on account of my parochial engagements. Having passed my seventy-fifth year, it is what ought to remind me that although my health and strength, under a merciful Providence, are equal to what they have been at any period of my life, there must, ere long, be a decline of body, and perhaps of mind, even in the uncertain event of there being still a lengthening of my days.

“It has appeared to me, that the instituting of a theological seminary has been met by the general approbation of the members of our Church, and yet there does not seem to exist a due consideration of the expense necessary for the conducting of it on a plan adequate to its importance. In addition to this, the liberal bequest of a publick-spirited member of our Church in the state of New York, seems to have been considered by some, as almost sufficient for satisfying of the call on the generosity of the publick. This is a mistake, as must be known by those who are conversant in the construction of institutions of the description stated. It is to be hoped, that further information will produce more correct habits of thinking on the subject; an issue which may be effected by statements of the clergy, and of influential gentlemen of the laity, as opportunities may offer.”

On the subject of missionary labours, we are pleased to see the eminently catholic spirit of the venerable bishop, who, while he properly gives the precedence to the wants of his own diocese, in all appeals to the liberality of its members, is not unmindful of the wants of other parts of the union, or unsolicitous with regard to the general extension of the gospel. “It is a matter,” he observes, “known to those who are prominent in the concerns of our Church in this state, and doubtless the same is felt in other sections of the Union, that we receive most pressing entreaties for the extension of beneficence beyond our respective bounds; especially to the scattered Episcopalians, who have seated themselves in the states which have derived their existence from the federal union. There is also a sentiment considerably prevalent, that it has become a Christian duty, to add our efforts to the many recently put forth, as well in America as in Europe, for the evangelizing of heathen nations. In my last annual communication, there was stated the fact, of there having been organized a society by the publick wisdom of our Church, for domestick



and foreign missions. It has also been thought proper, to make the city of Philadelphia, in this state, the seat from which the combined energies are to be put forth. Your bishop is aware of the weight of the claims lying on us, from the many places within our own diocese, destitute of the means of grace. *He, however, considers it as his duty to declare the opinion that the objects stated have also their claims on us not to be disregarded, consistently with the extensive requisitions of Christian charity.* It will be seen on attention to the constitution of the society, that every contributor has his choice of pouring his bounty either into the channel of the domestick, or into that of the foreign object ; and while the opinion is here expressed, that the former was designed to be the most prominent, it is with the expectation, that in the disposal of what the publick liberality may supply without the restraint of appropriation, the society will regard the latter object also, in proportion to the means with which they may be furnished."

The bishop having referred to the report of a committee appointed by the last convention, to confer with him in making provision for destitute congregations, we proceed to present the following extract from their report. "The committee appointed by the last convention to consult with the bishop upon some mode for supplying the vacant congregations in this state with occasional services, &c. beg leave to report that very soon after the adjournment of the convention, a plan was formed, by which each vacant congregation, and each vicinity where it was supposed a few Episcopalians could be found, might be visited from 3 to 4 times in the course of the year. This arrangement required that each clergyman in the state should devote two or three Sundays to missionary purposes. The plan received the approbation of the bishop, and was acted upon for some time with considerable effect. A correspondence was opened with most of the clergy of the diocese ; several of them had made one or more journeys, and others were preparing to go, when the committee felt it their duty, though with great reluctance, to limit, as far as possible, their future operations.—A communication from the treasurer of the convention arrested their attention. They applied to the bishop and his council for advice, and immediately determined that no new arrangements should be made. This step was taken on the 13th of last Dec. on the following account : The committee, in making their plan, found it necessary, in order to accomplish the wish of the convention, that several clergymen should travel a considerable distance. Some of the most interesting and promising of our new congregations are a great way off from the residence of any parochial minister. Visits to these members of our Church proved to be more expensive than was expected. The demands upon the treasury were increasing, and it was greatly feared that the accomplishment of the whole design would exhaust the funds before the meeting of the convention should arrive.

"Although, therefore, all that the committee had anticipated has not been accomplished, they are gratified in stating that much good has been done."

The reports of the clergy who visited these vacant churches are in general very interesting ; but we are compelled to postpone them till our next number.

## LITERARY INTELLIGENCE.

THE Rev. Andrew Fowler, of Charleston, South Carolina, has lately published a small tract for the use of Sunday schools, entitled "The Thirty-nine Articles of Religion, in Question and Answer, confirmed by Proofs out of Holy Scripture." Mr. F. has been long known as a faithful labourer in the Christian vineyard, and has been peculiarly successful in the communication of catechetical instruction. He was the superintendent of the first Sunday school established in Charleston, in 1817, which was continued by him till the 1st of January, 1820, when, upon his resignation, the school was divided among the three Episcopal churches of that city. While he was engaged in this employment, he compiled the catechism which we now take pleasure in announcing to our readers. Each article is first given at full length ; after which it is broken into short questions and answers ; and the texts of scripture are quoted on which every expression of the article is founded. We propose hereafter to give some extracts for which we have at present no room. We content ourselves, therefore, with remarking, that we think the treatise especially seasonable at the present moment, that our youth may be furnished with a complete antidote to the sophistry so confidently and commonly uttered about human creeds and articles.

**FAMILY PRAYER BOOK.** The two first numbers of the Right Rev. Bishop Brownell's Family Prayer Book have been published ; and most fully answer the high expectations which were formed of its value. At some future day, we propose to give a more extensive notice of this work than we can do at this time. Our limits, at present, only permit us to express the great satisfaction with which we have read that part which is already published ; and to recommend it particularly to the attention of all our readers who have not already subscribed for it. The history which this work gives of the origin of the customs and observances of our Church, and the explanation of their design ; the elucidation of the arguments by which its doctrines are supported ; and, above all, the spirit of piety which runs through it, the constant exhibition of the truths of the gospel, and the illustration of the tendency of the several parts of our liturgy to promote a devout spirit, and a pure and holy life, render it exceedingly valuable to all who would maintain our excellent "form of doctrine," and would make it the means of promoting the "power of godliness" in their own hearts.

The work will be completed in seven numbers of 100 pages each, in quarto. The price is one dollar a number.

## OBITUARY.

THE Rev. Jordan Gray, of this diocese, lately deceased, was born in Arlington, Vermont. From his youth he was impressed with a deep sense of the importance of religion. He was a young man of unquestionable integrity, and could be charged with no vice.

In the autumn of 1817, Mr. Gray became more deeply engaged in the service of his divine Master; and notwithstanding he had now a family, and but little property, he could not be dissuaded from the attempt to prepare himself for the gospel ministry. After his steadfast determination became fully known, some exertions were made to assist him. In the spring of 1819, he removed to a neighbouring town, where he was employed by a destitute congregation, as a lay reader. In this service he continued for more than two years, diligently engaged in improving his mind, and in doing good among the people. Towards the end of 1821, he presented himself for deacon's orders; and, though his literary acquirements were scanty, yet such were his endowments of nature and grace, that there was no hesitation in admitting him to the sacred office.

Within a few months from the time of his ordination, he was settled in the parishes of Berkshire and Montgomery, in the north part of the state, and soon assisted in organizing another parish in the adjoining town of Enosburgh. In this situation he had laboured but little more than a year, when, in the height of his activity and usefulness, and while enjoying the full confidence and affection of the people under his care, he was suddenly removed from his earthly toils to his heavenly rest. On the 7th of April last, being called to attend the funeral of a child at some distance from home, he had occasion to pass a considerable river, which was much raised by a recent freshet, and the bridge carried away. With two other men, and a lad of about fourteen, he attempted the passage in a small canoe. As soon as they reached the main current of the stream, they were all thrown instantly into the river. The other two men, with some difficulty, reached the shore; and it appears probable that Mr. Gray, if he had been unencumbered, might have done the same. But, as he fell into the water, the boy clasped around him, and both soon disappeared. Nearly six weeks after the melancholy event, the body of Mr. Gray was taken up about two miles down the river; but the body of the lad had not then been found. Thus a faithful and promising young clergyman has been suddenly taken away; three parishes, that had anticipated much prosperity under his care, are left destitute; and, what is above all things affecting, a wife and two children, who had a fair prospect of a competent and respectable support, are thrown into complete indigence, and must depend on friends for subsistence.

The time is short. Let ministers improve the moments as they pass; and let the people profit by the ministry of the word, and the means of grace; for soon all these privileges will be taken away, and every one's account will be sealed up for judgment.

---

## TO CORRESPONDENTS.

Lines to the Evening, with to the Morning Star, and several other communications, are unavoidably deferred.

THE  
**GOSPEL ADVOCATE.**

---

No. 33.]      SEPTEMBER, 1823. [No. 9. Vol. III.

---

**THEOLOGICAL.**

TO THE EDITOR OF THE GOSPEL ADVOCATE.

**I** SEND you for insertion in your miscellany, if you shall approve of them, two addresses, delivered in St. Paul's church, Boston, on Monday, June 30, 1823; the first to the members of the congregation and the instructors; the second to the children of the parish who were members of the Sunday school.

S. F. J.

An Address, delivered in St. Paul's Church, Boston, Monday, June 30, 1823, P. M. at the Anniversary of the Sunday School; to which is added, an Address delivered from the Altar to the Children of the School.

MY CHRISTIAN BRETHREN,

On this day, three years ago, these walls, for the first time, re-echoed the prayers and praises of the assembled worshippers; and we are now met to offer to our divine Lord the first fruits of the Christian education of our children; an offering, most grateful, we humbly trust, to the divine Majesty; an offering, the fragrance of which, we have reason to hope, will ascend as the odour of sweet incense before the mercy seat of heaven.

The design of thus conducting the religious education of your children has, from the first moment in which I became your pastor, been an object of attention and of deep solicitude. But it was my wish to proceed in this, as in every thing else, under the direction, and with the spiritual advice, of our bishop, to whom, as the apostolick centre of our common unity, it is right that every minister and every congregation should pay that respect and reverence, which is due to his high and holy office. The plan, to which I am happy to say he gave his sanction, had for its design, to divide all the children of the parish into classes, according to their ages and proficiency, from four or five, to fourteen or fifteen. This would make the course of religious instruction occupy a period of ten years in the life of every young person in this parish; and this, it is conceived, will be sufficient, under the Divine blessing, to train them up in the way in which they should go, that when they are old they will not depart from it. May that divine Spirit, without whose aid nothing is strong, nothing is holy, and without whose care, we plant and water in vain, direct and guide all our purposes for the good of souls, and the glory of his great name.

The school commenced on the first Sunday in Advent, and has now been in operation thirty Sundays. During that period there has been

a gradual increase of the number of pupils. The present number is twenty-seven males, and forty females. These have been instructed by ten ladies and five gentlemen of this congregation, whose zeal and fidelity in this arduous, but best of Christian labours, demands our warmest thanks, and exceeds our highest praise. It is one of the characteristics of the Christian life, that no one should live for himself. Our religion is a system of mutual charities, intended to cultivate in our hearts that benevolent spirit, by which we become assimilated to the almighty Benefactor of the universe—that God, whose essence, and whose substance is “love.” Go on, then, benevolent Christians, and show that you resemble your Father in heaven, by the solicitude which you feel, that not one of these little ones should perish.

In the very nature of things, it could not be expected that a design of such recent institution, could at once be brought into regular form, or to the highest degree of improvement. And when it is considered, that our parish itself is but of three years duration; that most of its members were previously unacquainted with the institutions and ordinances of the Church; and consequently that the children had not received that early instruction at home, in the catechism and use of the liturgy, which is common where the Church is more known and longer established; when all these circumstances are considered, it will be seen at once, that a perfect arrangement was impossible, because the oldest as well as the youngest of the pupils had to pass through the same elementary studies. Another difficulty which has impeded our course, has been the want of a proper series of elementary books. These, we have reason to hope, will be supplied, before the time shall come for re-assembling our pupils. It has been the care of the bishop and the convention of the Eastern Diocese, to provide such a series, for the use of all our churches. Measures of the same kind have been taken in other dioceses; and there is some ground for the expectation, that at no very distant day, the subject will come under the grave deliberation of all the fathers of the American Church, and be brought to maturity by the energy of their united wisdom.

Under such favourable auspices, and with such cheering anticipations, we may confidently hope that the institution which we have commenced will be productive of constantly increasing good. As it is now only begun, and the classes are not yet arranged, any examination of the pupils, any designation of peculiar excellence, or any rewards for learning, industry, and good behaviour, would be premature. I shall merely observe, therefore, that the pupils, in general, have distinguished themselves by their good conduct, and that they have greatly endeared themselves to me by their docility.

But, my brethren, while I look forward to the permanent operation of this Sunday school, as a most powerful instrument for the promotion of sound religion, you will permit me to observe, that its success will depend, almost entirely, upon the promptness, the zeal, and the stability, with which you may second my endeavours. If the parents will not encourage their children to learn their lessons, or if there shall be any reluctance to undertake the labour of instructing, you will at

once perceive that my exertions will have a very limited influence. Allow me, then, to ask your attention to some few remarks on the importance of catechetical instruction to your children.

"That habits," says a sensible writer,\* "are most easily and strongly contracted in infancy, appears plain from the universal sense and practice of mankind; who in all things initiate their children, in their tender years, where they intend they should arrive at any tolerable proficiency. Experience demonstrates the propriety of this conduct. In learning of languages, in reading, in writing, in bodily exercises, or manual arts, how ready, how graceful, and complete are they, who have been bred to them from the first stages of life? How imperfect and uncouth are those, who have not begun their progress till arrived at the maturity of age? The same distinction holds in morals. Our habits of thought and action, of love or hatred, forgiveness or revenge, gentleness or impetuosity, sincerity or dissimulation, when once established by early and long continued custom, do so take possession of the soul, and so strongly run on in their confirmed course, that we shall in vain endeavour to divert them from it; after all our labour, they will overwhelm our endeavours, they will bear down every mound which fruitless art can erect; and, in spite of us, return to the channel which they at first possessed.

"This farther consideration must be added, with regard to vicious or virtuous habits; that we cannot live in a state of indifference between these; as we often may and do, with respect to habits of other kinds.

"Thus, though you have not learned the arts of reading, writing, walking, riding, yet it is possible, nay probable, that no contrary habit may have taken place, so as to be inconsistent with, or destructive of these: you still have it in your power to acquire them, though in a more imperfect degree. But it is far otherwise with regard to the mind of man, and the operations of his heart. These will inevitably catch immediate impressions from every surrounding object: and thus *inclinations* and *opinions*, of one kind or other, will certainly be implanted and take root, in spite of all possible care taken to prevent them. If a child is not taught to love truth, and to speak it, he will inevitably learn to tell a lie, whenever his passions or his interests shall prompt him: if he gains not a habit of being benevolent in his infancy, he must gain a habit of being selfish: if he be not habitually taught humility and obedience, he will probably grow obstinate and proud. In a word, his passions and desires cannot long remain in a torpid state of indifference and inactivity: if he acquire not virtue in his infancy, the condition of human nature inevitably leads him to acquire that which is *destructive* of it."

My brethren, is not this equally true with regard to religion? If your children do not obtain *religious* habits, they will obtain habits which are *destructive* of all religion. There can be on this subject no neutrality. In this respect, he that gathereth not with Christ, scattereth.

\* Sermons, on various subjects, by John Brown, D. D. vicar of Newcastle. pp. 8—12.

He that is not for his Saviour, is against him. How immensely important is it, then, that you begin early to form the religious habits of your children! Habits of some kind they will have: will you hazard the salvation of their immortal souls, by leaving them to form such as may be the result of accidental circumstances, and from the acknowledged propensities of the human heart, such as are most likely to make them "lovers of pleasures more than lovers of God."

If the dangerous experiment of leaving children to form their own religion in after years, could be in any case harmless, it would be in that of your daughters. There is a tenderness in the character of woman, a quickness of feeling, a moral sense, if we may be allowed the expression, which often supplies the place of reason, and leads, with much greater rapidity than is usual in the other sex, to a proper course of action. Her habits are those which tend to nourish reflection. The peculiar dangers to which she is exposed lead her to realize more fully the uncertainty of human life, while the retirement of her domestick employments is peculiarly well fitted to nourish a spirit of fervent piety. But all these excellent qualities have their attendant dangers. Woman is more susceptible to impressions made upon her feelings, and those impressions may be either right or wrong. The apostle has therefore cautioned females, with peculiar emphasis, to guard against the seductive influence of those false teachers who creep into houses and lead them captive. To guard her against these wiles, woman must be informed; and if, to all her tender sensibilities, she adds an accurate knowledge of Christianity, she will be secured against all the insidious arts of error, and her influence will irradiate and fertilize that whole creation of which she is the luminous centre. Ye parents, will ye not provide for her this knowledge in her earliest years! Will ye not begin, at the first dawn of reason, to imbue her soul with that sovereign antidote which will guard it against even the most subtle poison of impurity or error!

Trace the footsteps of your daughter, till she herself becomes a mother, and you will perceive, still more clearly, the importance of your present care. "As we call our first language," observes the eloquent bishop Horne, "our *mother* tongue, so we may as justly call our first tempers our *mother* tempers. As the health and strength, or sickness and weakness of our bodies, are very much owing to *their* methods of treating us when we were young; so the soundness or folly of our minds are not less owing to those first tempers and ways of thinking, which we eagerly received from the love, tenderness, authority, and constant conversation of our mothers."\* Behold, then, the immense importance of your present influence over the minds of your daughters! You are sowing seed which will produce a harvest of spiritual benefit to mankind, when the hand which scattered it is mouldering in the dust. You are "planting the acorn which is haply to thrive and expand in another generation, and to scatter from its prolific branches a new succession of germs, till the individual becomes a forest."<sup>†</sup>

\* Bishop Horne's Sermon on the Female Character.

† Wilkes's Correlative Claims and Duties. p. 122.

I have said, my brethren, that if the dangerous experiment of leaving children to form their own religion be in any case harmless, it would be so in that of your daughters. I trust that what has been said will show you that it is ruinous, even there. I beseech you, then, to consider what it must be with regard to your sons ! On this subject, I need only appeal to a well-known fact ; that the number of religious men is vastly inferior to that of religious women. Who is the first to confess the exceeding sinfulness of sin, and to lie prostrate in the lowly guise of a penitent at the footstool of Divine mercy ? It is woman. Who is the first to appeal to the atoning blood of Jesus ; the first to fly for refuge to that sacred altar, from which the symbols of Divine reconciliation are dispensed ? It is woman. Who is the first to bind up the broken heart ; to visit the abodes of misery, to perform the various offices of charity and mercy, by which tears are stanch'd, and the radiance of heaven is seen to be reflected from earth ? The tongues of men and angels unite in the responsive acclamation, it is woman. And is it so, my brethren ? Then what will become of the immortal souls of so many men who never think of their sins, who never fly for refuge to the cross, who never, amid the sordid occupations of the world, can find time to breathe one prayer, or perform one benevolent deed !—O parents, parents, think of the value of that fleeting period of boyhood which is all that you have for the formation of religious habits in your sons. Talk not, I beseech you, of the hardship of employing Sunday in learning lessons. They are all the week engaged in preparation for the world, and only for the world. If they learn not now the principles of their religion ; if they acquire not now the habit of daily and constant prayer ; if they learn not from their youth to read and understand those scriptures which will make them wise unto salvation ; if they acquire not a deep sense of the deceitfulness and corruption of their hearts ; if they learn not that the blood of Jesus is the only fountain which can cleanse them from all sin ; if they are not persuaded in their hearts that the only way in which they can love God, is to obey all his commandments, without reserve ; if they feel not the importance of receiving the Christian sacraments, as a part of that obedience, and as means of making their calling and election sure ; if all this be not done before they go out into the world ; I ask you to reflect upon the danger to which they are exposed, of passing through life, heedless of Christian duty ; I ask you to reflect upon the danger to which they are exposed, of standing upon the brink of eternity, ignorant of God, ignorant of heaven, ignorant of hell, ignorant of the very nature of their own souls ; afraid to look back upon the past, or onward to the future ; unable to free themselves from the grasp of the king of terrors, and leaping with averted face, or with the resolution of despair, into the fathomless depths of the world to come.

MY DEAR CHILDREN,

I MAY well address you, in the words of our Saviour to the most eminent of his apostles, “ what I do, thou knowest not now, but thou shalt know hereafter.” It is impossible for you, at this early age, to



know all the important consequences connected with your attendance upon the Sunday school. Of this, however, you may be very certain, that your parents love you, that your instructors love you, and that I love you. It is the desire of our hearts to do every thing for your good ; and we know nothing which will more effectually contribute to your good, than that you should learn the course of instruction provided for you in this school ; that you should be made to understand the holy scriptures ; and that you should be taught to pray. You may not be able to know how much good all this will do, and you may think, that on Sunday you ought to be allowed to amuse yourselves after church, instead of studying your lessons. But hereafter, when you grow up, you will be able to know the value of what you are now learning. You will then see that nothing could have been worse for you, than to let you have your own way, and to let you spend Sunday in idleness. And you will then love your parents and friends for taking such care of you when you were unable to take care of yourselves. I have been very much pleased with your behaviour, while you have been in the Sunday school. Most of you have got your lessons very well, and deserve great praise. But especially do you deserve to be praised for your good behaviour ; and if you continue to be good, your Saviour will love you and take care of you. He once said, " Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven ; and he took them up in his arms, put his hands upon them, and blessed them." Remember that your Saviour is looking at you at this moment, and that he always looks at you, and knows every thing you are doing, or saying, or thinking. Do what is right, say what is proper, think what is good, and he will hereafter bless you.

There are some of you, my dear young friends, who are old enough to know something of the importance of religious knowledge, and to you, therefore, I shall now address myself. You, also, may feel that it is some restraint to be obliged to get lessons to recite on Sunday. You are on all other days very busily occupied in your lessons. Why are you thus occupied ? Is it any present pleasure to you ? Is it not, on the contrary, very tedious to have so much to learn ? Yet you know that all this will fit you to be men and women ; fit you for society and for the world. Think in the same manner of your Sunday lessons. They are designed to make you men and women in the sight of God ; to fit you for the society of angels and of just men made perfect ; to fit you for the world which is to come. You are by nature sinful, and I will give you a proof of it which you can bring home to your own hearts. When your parents tell you to do something, instead of doing it instantly, because they have commanded it, you stop and ask why you must do it, or whether you may not do something else which you like better. In a word you would rather have your own will than obey theirs. In the same manner are you and all mankind naturally disposed to act towards your heavenly Father. You are therefore sinful ; but Christ Jesus, your Saviour, came into the world and died for your sins ; and if you are truly sorry for them, and endeavour to do God's will, you may rest assured that God will re-

ceive and bless you. To make you sensible of these truths, to teach you what the will of God is, and incline you to obey it, is the great object of this Sunday school.

The lessons which you learn at your common schools, to fit you to be men and women, may all be rendered of no avail. I need not tell you that life is uncertain, and that you may die long before those lessons can be of any use to you. Not so the lessons which you learn at the Sunday school. They, if they have a proper influence over your hearts, will fit you to be happy after death. The good you may derive from them, no accident can diminish, no adversity can take away. Remember, then, I beseech you, the importance of learning and practising the great duties of your religion. You are now to be dismissed during the summer months, but do not dismiss from your thoughts the lessons you have learned. Endeavour to keep them in your memory ; and return to the occupations of the school with a determination to learn and to practise the will of your heavenly Father, and thus to become wise unto salvation. To his merciful protection, I commend both you and your instructors, and I pray that "the blessing of God almighty, the Father, the Son, and the Holy Ghost, may be upon you, and remain with you for ever." Amen.

---

A Pastoral Letter to the Clergy and the Laity of the Protestant Episcopal Church in the United States of America, from the Bishops of the same, assembled in General Convention, in St. Peter's Church, in the City of Philadelphia, May, A. D. 1823.

**BRETHREN,**

BEING assembled in general convention, with the clerical and the lay deputies of our Church, from the several sections of the Union, we comply with a call of duty laid on us by the forty-fifth canon of 1808, in presenting to you this pastoral address.

We congratulate our Church at large on the addition to the Episcopal body, made during the session of this convention, by the consecration of a bishop for the state of North Carolina. Our prospects were, for a long time, especially discouraging, because of the prostration of our Church in that district of our civil union. Within these few years, the scene had brightened, by deputies sent to the last three general conventions, and by well-attested information of the increase of congregations, and of renewed attention to religious institutions. Under the influence of feelings excited by these events, it cannot but be highly gratifying to us, to have had personal agency in conveying the Episcopal character to a brother unanimously elected for that department of the vineyard ; whom we receive with confidence to participation in our counsels ; and from whose qualifications we hope, that under the Divine blessing, he will be eminently useful in extending the kingdom of the Redeemer.

We behold with pleasure, the accession of deputies from the Church in the state of Georgia, the only one of the original thirteen states of

the Union, which had hitherto borne no part in our proceedings : not, as is believed, from the not feeling of any interest in the welfare of our Church ; but because of the want of suitable persons to give a beginning to energetick measures for the revival of her dormant institutions.

There has been submitted to us by the house of clerical and lay deputies, an exhibition, gathered from the reports of the several local conventions, of the circumstances of the Church, within their respective bounds.

On the perusal of the statements, it became to us an agreeable subject of contemplation, that our Church, throughout these states, is on the increase ; as is attested by the many new churches erected in various places, and by additions to the numbers of worshippers in very many of the congregations. May God grant, that in proportion as there shall be seen in her what verifies the promise to the Church generally, of there being “ a lengthening of the cords and a strengthening of the stakes of her habitations,” there may be found a proportionate “ adorning of the doctrine of our God and Saviour in all things.” But while we cherish the hope that the labours of the ministry have not been without fruit in relation to this its great end ; yet we are aware, that, to use the language of one of our articles, “ the evil will ever be mingled with the good,” or, to use the more authoritative language of our Saviour, that “ the tares will grow together with the wheat,” and that, therefore, there will still press on ourselves, and on all our reverend brethren, the charge laid on us in ordination, of “ never ceasing our labour, our care, and our diligence, until we have done all that lieth in us, according to our bounden duty,” to bring all “ such as are or shall be committed to our charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among us either for error in religion or for viciousness in life.” Especially, the calling of sinners to repentance, and the carrying of the consolations of the gospel to the bosoms, as well of those in sorrow, under the sense of sin, as of those borne down by any of the calamities of life, will be, to the faithful minister, incentives to constant anxiety and exertion. Also, to the godly of every occupation, there will be motives to the doing of whatever may reasonably be expected, for the encouraging of him in his pastoral duties.

From the same statements, we derive the satisfaction of finding that it has pleased God to give his blessing on the endeavours which have been put forth, as well by individuals as by religious associations, for the extending of the means of grace, both to destitute and decaying congregations which had been formerly flourishing, and to the people of our communion in those extensive tracts of country which have been lately subjected to cultivation ; and in which, without aid from the seats of their former residence, there is the danger of the degenerating of their posterity to utter ignorance of the truths of our holy religion ; and consequently to licentiousness, and perhaps to barbarism. But while we rejoice in every instance of Christian zeal, put forth for the perpetuating of the light of the gospel wherever it is in danger of

being lost, we cannot shut our eyes to the notorious facts, that the breaches made in our Zion, during former years of distress, are not yet repaired ; and that the growth of the new settlements in population is beyond proportion to any aids which have been administered to them. Although the latter circumstance is the result of the many years of the unexampled prosperity of our common country ; yet we foresee, that however great this blessing in itself, it calls for the alliance of religion ; without which, it will eventually be a calamity, by a deterioration of the national character, poisoning the sources of public happiness.

It is a more unmixed source of satisfaction to us, that there is visible, over the face of our communion, a disposition to strengthen the bonds of Christian charity ; and to avoid such questions as gender strife, and often end in schism. From the beginning of our organization, this temper of conciliation has been manifested ; and may therefore be humbly hoped to have been generated by the gracious influences of the great Being, who, as one of our collects expresses it, is " the author of peace and lover of concord." That there should be occasionally differences of opinion, especially on subjects locally interesting, is to be expected from the imperfection and the frailties of human nature. But they may stop short of material injury, if they should hereafter, as heretofore, be conducted with moderation, and yield to the interposition of healing counsels ; which, under the blessing of God, may improve such occasions to the promoting of his glory, by their being made provocatives to love and to good works.

It is no small addition to the satisfaction of " being at peace among ourselves," that we are on terms of good neighbourhood and Christian sympathy with our fellow-Christians of other denominations. We promised in ordination, to " maintain and set forwards, as much as in us should lie, quietness, peace, and love among all Christian people : " and although this object is not to be accomplished by the surrendering of gospel truth, since we are bound to " contend for the faith once delivered to the saints ; " yet it is a duty which may be discharged under the control of Christian meekness. Moreover, if it should seem to any, that, for the " following of peace with all men," there should be an abandonment of those properties of our Church, which we believe to have descended to us from the earliest and best ages ; such compliance would not only be contrary to obligations most solemnly assumed, but, far from promoting the proposed object of conciliation, would be more operative than any other cause that can be imagined, to the opening of a door for the hydra of religious controversy. The wisest and the most Christian course that can be pursued by us, is to conduct the concerns of our Church agreeably to its matured and long existing institutions, and under the sense of responsibility to its divine Head ; but without reference to others, professing to worship the same God through the merits of the same Redeemer, except to put the most favourable construction on their acts, to rejoice in any good resulting from them, and scrupulously to avoid whatever may have a tendency to excite angry passions, either in them or in ourselves.

In our former pastoral letters, we have freely delivered our opinions on the various points which were considered by us, at the several times, as the most interesting to our communion. They are still held by us in the same grade of importance : but at present, we rather refer to those addresses, as records of the sentiments which we are still desirous of sustaining, and of impressing on the minds of all degrees of persons within our Church ; in order that we may, at this time, invite your attention to two institutions, which were matured and solemnly established by the late special convention, held in the autumn of the year 1821. We mean the Theological Seminary, located in the city of New York, and the Society for Domestic and Foreign Missions, the seat of which is the city of Philadelphia.

Although our more immediate motive to the combining of the two institutions in this address, is, their being coincident in regard to the period of their respective organization ; yet we also consider them as having a bearing on one another. The theological seminary may be expected to increase the number of labourers in the Lord's vineyard ; and it is owing to deficiency in this particular, added to there being so many destitute congregations in the long settled states, that so few have felt the calls of religious ardour, or conceived of it as a duty, to give their personal agency, in extending the influence of religion over states recently organized and settled. There being a central point, around which there will be congregated young men from different sections of the Union, will be a mean, not only of binding to diligence in study, but of the excitement of religious zeal.

For some considerable time, the design of a theological seminary wavered between the scheme of its being constituted for the whole Union, and that of its being left entirely to the discretion of any of the authorities in the different dioceses, in which there should be felt competency combined with inclination. The latter principle was favoured by considerations not unworthy of attention, but yielding to the advantages considered as attached to the other scheme of a general seminary ; which, it is to be hoped, will be more and more developed. It has been thought not likely, that for the purpose of accommodation to sections distant from one another, there could be a sufficient number of dioceses, the schools of which could raise funds adequate to the giving of scope to the talents of professors in the various branches ; and provide, in other respects, for what would be requisite for the supporting of them with reputation and usefulness. Besides, in proportion to the number of students, there may be expected a correspondent measure of excitement to study, and of information arising from the mutual exchange of sentiment in religious conversation. Under either of the schemes, and within the sphere of such communications, there may arise differences of opinion issuing in controversies, sometimes verging either to the generating of uncharitableness, or to the opening of a door to real or supposed error. If the issue should be the obtruding of dogmas alien from the great truths of religion, and threatening the peace and the orthodoxy of our communion, they will be more likely to be borne down by a board of pro-

fessors, and by a competent number of trustees, enjoying the confidence of the representative body of the Church, than in circumstances under which an equal weight of opinion is not generally to be expected. In cases, more likely to occur, of variety of opinion not endangering the essential interests of religion ; and to which, therefore, the exercise of authority should not extend, we suppose—and our opinion on the point is independent of all considerations besides the nature of the subject—that intolerance would be more apt to show its head within a very limited, than within a very enlarged sphere. It were much to be apprehended, that on subjects on which latitude is designedly tolerated by the Church, opposite instructions would be the standards of orthodoxy in different places ; the opposing parties affirming of their respective sentiments, that they are fundamental.

For these reasons, and for others less prominent, preference has been given to the general plan which has been established by the special convention ; and which carries to our minds a great weight of recommendation, from the improvements which have been made by that body, at the cost of the sacrifice of local partialities. We are aware, however, of the cases which happen, of young men, who can be supported under parental roofs, and within the reach of instruction, while their means may be incompetent to distant journeys and residence. The wants of our Church are too many and too pressing to permit the discouragement, in reference to the ministry, of any persons possessed of the requisite qualifications ; who may have been under the tuition of some learned and pious clergyman of our communion.

From the concerns of the theological seminary, we pass to those of the society for domestick and foreign missions. The objects contemplated by it, had engaged the attention of our Church, at an early period of its organization. In the year 1789, and in the first convention held after the obtaining of the Episcopacy, there was brought forward and adopted a plan for the carrying of the design into effect ; and in some places, there were incipient proceedings under it. So depressed, however, at that time, was the state of our communion generally ; and in very many and very large tracts of country, so destitute had the population become of the means of grace, after having formerly enjoyed them agreeably to the ministry and the services of our Church, that without intermediate revivals of our institutions, where they had become dormant, there was wanting a sufficient basis on which to construct a machinery, the operation of which might be expected to be felt in districts recently subjected to cultivation, and in large states rising into existence. In the mean while, the field for Christian zeal was continually enlarging, not without exciting deep feeling in our minds for the wants of our distant brethren ; but without the prospect, until lately, of undertaking their relief with a sufficient degree of confidence of success.

The time is at last come, when, in the estimation of the representative body of our Church, her energies should be put forth for the effectuating of the object. At the meeting of the directors in the month of May last, there was appointed an executive committee, with limit-

ed powers, but competent to the appointing of agents for the obtaining of funds ; to be in readiness for the choosing of missionaries at the next annual meeting, determined by the constitution to be coincident with that of the present convention.

The agents of the executive committee have been industrious in the discharge of the duties of their appointments : but, although their endeavours have not been without the fruit of pecuniary contributions, paid into the treasury ; yet we depend, principally, on the zeal which they have been the mean of exciting in various places ; and on the measures which have been consequently put into operation, with the fairest prospects of success. Although the success of the executive committee, constituted in May last, has fallen short of their expectations ; yet it is partly owing to a cause not to be regretted, because answering the same purpose in other lines of direction—the instituting of missionary societies in several states, in which they had not before existed, for the supply of the wants of destitute districts, in the said states respectively. So far as this provision extends, it is proportionably a relief of the general society ; and although it is earnestly wished and hoped, that wherever there exists a local society, there will be the concurrence of aid to the object contemplated by the general convention of our Church ; yet we do not undertake, in regard to any part of the Union, to calculate the comparative weights of the different claims : of which, in every case, the church in question should be considered as the proper judge. Be the determinations on those comparisons what they may, we trust that wherever there may be bestowed benefactions for the sending of missionaries to people destitute of the means of grace, there will not be denied a portion of the benefit to the inhabitants of those extensive districts, who have especial claims from the recency of their settlements, and their distances from the ministry which they look to as legitimate.

Our western brethren stand to us in a relation like that in which the elder states were to our parent church, before the severance of the political tie connecting them : or rather, the community of interest is stronger in the present case, on account of the nearness of neighbourhood. Of the aids which were extended to us, under the excitements of the venerable prelates of that Church, there are imperishable records. The bishops of the American Church are anxious to follow the honourable example, which has been transmitted to them with the Episcopal succession ; and they hope that the Episcopalians throughout the Union will adopt the measure of showing themselves worthy of the beneficence which was extended to their forefathers, and that they will repay the benefit, not in the quarter from which it came, and where it is neither wanted nor demanded ; but to bodies of our fellow-members of the same communion ; who possess claims similar to those which we know to have not been made in vain.

It may be a question, whether, in default of this, the vicinity of the old states to the new, do not only not profit the latter, but operate to their loss. In England, there have lately risen societies, some of them composed wholly of members of the established Church of that

country ; and others considerably under the influence of persons of the same description, which extend their Christian beneficence to many and very remote realms. The most distant parts of Asia and of Africa have felt the effects of their zeal. What should prevent their taking of our western settlements under their fostering care ? It may be supposed that nothing would prevent it, were applications made, and were supplies despaired of from a nearer source, more reasonably looked to. God forbid that so foul a stain should attach to the American Church and to her children.

From the tenour of the reasons given in favour of the domestick branch of the missionary society, it cannot but appear, that we contemplate it as the more prominent object of the institution. We however consider the foreign department of it as not only enjoined on us, and on all the members of the Church, by the terms of the constitution ; but to rest on our consciences, as the exaction of Christian charity, and issuing out of the high command—"Go into all the world, and preach the gospel to every creature." Other denominations of professing Christians have been before us in this work. Is it, then, that our standards of doctrine, or that our modes of worship, are less worthy of propagation, or less likely to conciliate the understandings, or to interest the feelings of persons in the darkness of heathenism ? We trust that neither of these is the fact. Why, then, should we be backward to take our share of labour and of expense, in the great field lately opened to the zeal of the Christian world ? In regard to bodies of professing Christians, whose principles differ from those of our apostolick Church, we respect their zeal, and rejoice in any good which may be achieved by it. But we submit, as a subject of very serious consideration, whether their laudable endeavours may not have a pernicious effect on the credit of our religious institutions ; so as to lessen the probability of their being received within any sphere where they may be promulged. For although we do not concede that zeal is an exact measure of the truth which it may be called forth to propagate ; yet there may seem cause to doubt of the validity of tenets, which, not merely from peculiarity of time or of place, but generally, and among a widely extended population, do not excite to the spreading of the knowledge of what is supposed to be connected with the highest interests of mankind.

We are not strangers to the inefficiency of many attempts, in former times put forth, for the extending of the religion of the Redeemer : but we detect the principal cause of failure, in the incompatibility of the means with the end. When the sword and the cross have been beheld in an unnatural union, for the subjecting of nations to crowns having no title to their allegiance ; and to a supremacy in the Church, having no foundation in the scriptures ; it is not surprising that there should either be generated deadly hatred, or that there should ensue a profession decorated by the name of Christian. but having little else to constitute a title to the character. When attempts have been made under better auspices, and with purity of motive. but under such mistaken views of the subject as to substitute evanescent feeling for "the



demonstration of the spirit and of power ;" that is, evidence of prophecy and of miracle, with which the apostles made their extensive conquests within the former dominion of heathenism ; it is no matter of wonder that there should be but little good accomplished, and no lasting effect of that little. It is to be hoped that the time is come, when not only a more righteous, but a more intelligent zeal has found its openings, and is in successful progress.

Although we have placed this matter in the second degree of importance ; yet we cannot but be of opinion, that there are two claims of the kind, which ought to press on us with great weight. One of them is that which comes from the western coast of Africa ; and the other is that which reaches us from our aboriginal neighbours, in the western regions of our continent. It is not enough that we witness increasing conviction and abhorrence of the iniquity of the slave trade. There should be acknowledgment of past error, in energy to be now put forth, for the redeeming of the injured country from idolatry and barbarism. As for the Indians on our borders, it is notorious that besides the frauds sometimes practised, and the wars provoked, for the obtaining of the possession of their lands, the circumstance that the first settlers among them are often of the dregs of our population, has infused into their moral character many poisonous ingredients, to which they were strangers until their intercourse with emigrants from Europe. Shall the time never come, when the injury done and still doing to them, shall receive a counterbalance, in a benefit which could not fail to bind them to us in an everlasting chain of friendship ?

If there be any who still contend that the more distant claims should be entirely lost sight of in the contemplation of those who have sprung from the same community with ourselves ; let such persons be aware, that there are very many of their fellow citizens, of the same church with themselves, who, without being insensible of the claims of the nearer duty, are convinced that something also should be done for the accomplishing of the decree of God, " giving to his blessed Son the heathen for his inheritance." With us, the question is, whether zeal of this description shall have an opportunity afforded to it, of contributing the stream of its beneficence through the channel of our own Church, or shall be poured through some other less acceptable, yet tending to the accomplishment of the object. It would not be unnatural, if, with many, on a comparison of the merits of different systems, the matter now treated of should turn the balance to our disadvantage.

While we press on the attention of the members of our Church the interests of two institutions, in the success of which, as we conceive, her reputation, her increase, and her usefulness very much depend ; we are sensible of the merits of several other species of association, which, of late years, within her bounds, as within those of other societies, have been formed with the view of cherishing and of extending religious belief and practice. Such are Sunday schools, societies for the distributing of the bible, of the book of common prayer, of the homilies, and of instruction in the form of tracts, suited to ordinary

apprehension. Although we avoid enlarging on the merits of the expedients thus adopted for the furtherance of piety, and to which we have given our aid in our respective dioceses, it is not from a diminished opinion of their importance : since we still contemplate them as entering into the groundwork of what is represented in the apocalypse, under the image of “ an angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and tongue, and kindred, and people.” But, instead of enlarging on these topicks, we rather, at this time, call the attention to the source from which they have issued—the excitement in late years given to the publick mind, prompting the expedients which have been devised for the evangelizing of the world.

It is not many years ago, when infidelity was seen waving high her standard ; first erecting it in the old world, and glorying in the prospect of the extirpation of the name of Christ from under heaven. Who would have believed, if it had been foretold, that the providence of God was then laying a train of causes, which should speedily end in successful expedients for the extending of the religion of the gospel, wherever commerce unfurls her flag, and wherever political interests open the door of communication of one nation with another ? not only this, but that in countries professing Christianity, with apathy to the spiritual wants of the lower orders of society, the time was now come, when, in every cottage, and in every hovel, so far as endeavours can accomplish, there shall be the book which contains the glad tidings of salvation ? and even not these things only ; but that for the giving of the greater effect to its inestimable contents, there shall, if possible, be none advancing to the age of maturity, without having this treasure unlocked to their perusal by ability to read ? Such are the plans of the moral government of God, by which he verifies the saying indited under the inspiration of his Spirit—“ Surely, the wrath of man shall praise thee.”

It was not in the old world only, that infidelity had spread its poison, in every department of politicks, of science, and of manners ; threatening ruin to our institutions in their infancy ; which it were folly to think to sustain, under its demoralizing influence. That the friends of religion should mourn over the increasing epidemick, was to be expected. But, in addition, all friends of social order have been alarmed at the prospect of the gulf to which they saw the publick mind advancing. The effect is the conviction, that the interests of time, even if those of eternity be put out of view, demand the retracing of the steps. That, in addition to this, many have been drawn to a serious weighing of the things which belong to their peace, is evident in an increased regard to the ordinances of religion, among all denominations of professing Christians ; and in a growing concurrence in all promising endeavours for the extending of the kingdom of the Redeemer. We may perceive the operation of this spirit, in the many societies formed for the increase of religious knowledge : and were no such societies to be seen among us, the same fact would be established by the mass of bibles, which, of late years, have been printed

and sold with a view to honourable gain—in number, far beyond proportion to the increase of population, great as it unquestionably is. In these events, we may perceive a crisis, similar to that which drew from our Saviour the saying—"Lift up your eyes and look on the fields, for they are white already to harvest."

Brethren, we consider the excitement noticed, as adding immense weight to the obligation always lying, of our contributing in our several spheres, to the extending of the influence of true religion. For although there are never wanting opportunities to this effect; yet they especially abound, when the spirit of inquiry is awake, and when there are appearances of a verifying of the promises of God in scripture. These promises will be fulfilled; but it will be by the mean of human agency; and it is the province of religious wisdom, to mark the seasons of sensibility, and to suit its efforts to the occasions.

On the clergy in particular, we make the call to put forth their zealous exertions, in reference, not only to the point the last pressed, but to all the matters comprehended in this address: and while we wish the admonition to be brought home with power to our own hearts, we entreat the prayers of all orders of persons in this Church, for our having of wisdom to discern, and grace to execute, whatever may conduce to her spiritual welfare, and to the glory of her divine Head.

Signed by order of the House of Bishops,

WILLIAM WHITE, *Presiding Bishop.*

*Philadelphia, May 26, 1823.*

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

ABOUT thirteen or fourteen years ago, Dr. Burgess, the present excellent bishop of St. David's, formed within his diocese a society for promoting Christian knowledge and church union. The objects of this society were various. One of them has been to offer premiums for the best written essays on subjects connected with the designs for which the society was instituted. These premiums have in some instances, been as high as 50*l.* sterl. (§222) and they have produced the effect of bringing before the publick, a series of valuable treatises, upon subjects which every Christian, and especially every Churchman, must consider of great importance. Among the competitors for these prizes, the Rev. Samuel Charles Wilks, now the editor of the *Christian Observer*, holds a distinguished rank; for he has obtained the prize three times. His first essay to which the society adjudged their premium, was written in 1811, previous as it would seem, to his admission into holy orders. The subject was, "the Signs of Conversion and Unconversion in Ministers of the Church." A second edition was called for in 1814; and it attracted the notice of the *Christian Observer*, in which work it was warmly commended in the number for April, 1815.

In December, 1820, Mr. Wilks obtained the premium of 50*l.* for what is modestly called an essay. It is a volume of 461 pages in 8vo.,

and its whole title is as follows : "Correlative Claims and Duties ; or an Essay on the Necessity of a Church Establishment in a Christian country, for the preservation of Christianity among the people of all ranks and denominations, and the means of exciting and maintaining among its members a spirit of devotion, together with zeal for the honour, stability, and influence of the Established Church." This work is dedicated, by permission, to the Right Hon. the Earl of Liverpool. In 1821, Mr. Wilks again obtained the prize for an essay "on the Influence of a Moral Life on our Judgment in Matters of Faith." This essay has been reprinted in Boston, by Mr. Ingraham, and the greater part of a large edition has in a short time been sold. Your readers will derive so much edification from the perusal of this well-written, and for us well-timed publication, that I most earnestly hope they will avail themselves of the opportunity to purchase it while it is to be had. Its sound and sober views of the origin and progress of religion in the human soul, are admirably well adapted to guard the inexperienced mind from the contagion of that enthusiastick spirit which would resolve all that is spiritual in religion into the excitement of strong feelings and ecstasick raptures ; while they must equally protect the more sedate and sober from the worse extreme of a cold and dead formality. My object is not, however, to analyze or exhibit specimens of this interesting pamphlet. It is short and cheap, and may therefore be possessed by all your readers. My object is, rather, to call their attention to the still more important work which obtained the premium of 1820, and of which I have given the title at full length. The first part of it, on the necessity of a church establishment, is, in general, neither adapted to the condition, nor consonant to the feelings of the vast majority of our countrymen. The experiment is here exhibiting on a large scale, of a nation professing itself Christian in its individual, and not in its corporate character. What will be the result, time only can determine. The prospect before us is in many respects gloomy, and portentous of danger ; but God can bring light out of darkness, and bend reluctant evil to become the minister of good. Perhaps the feeling of mutual wants and weaknesses may abate the pride and self-confidence of sects and parties, and may lead the disciples of one common master to see that by schism they are defeating the great object of converting the world to the faith of Christ.

On the subject of a church establishment, therefore, the work of Mr. Wilks would, I fear, produce but little, if any, influence in this country. Not so, however, that part of it which relates to the exciting and maintaining among the members of the Church a spirit of devotion, together with zeal for its honour, stability, and influence. All that is there said is strictly applicable to the Protestant Episcopal Church in America.

In saying this, let me guard against misconstruction. To become an establishment in a political sense, is, I presume, neither the object nor the wish of any member of our Church. There is always danger, that a worldly spirit may be substituted for the higher principle of devotion ; and that the clergy, when connected with the state, may

become the engines of political expediency. But to promote a uniform national religion is certainly the tendency of Episcopacy and a liturgy. Our distinctive character, therefore, as a society, is the promotion of church union. And I think we may add with confidence, that there is no other system which can bind Christians together, but that which is peculiar to Churchmen.

Considering then, as I do, the object of the Protestant Episcopal Church in this country to be the same as that of the society in the diocese of St. David's, viz. the promotion of Christian knowledge and church union in the American nation, I shall conclude these hasty remarks with some extracts from the work of Mr. Wilks, which I think applicable to the state of things here; premising merely, that I shall take no other liberty with them, than that of substituting the words Protestant Episcopal Church, wherever the application may render such a change necessary.

Speaking of "the actual condition and probable tendencies of most dissenting communities," Mr. Wilks observes, that he shall not "dwell upon a topick, the discussion of which could not fail to wound and irritate the feelings of our dissenting brethren without any adequate benefit. It is, however, a question," he continues, "which ought to be well weighed by all who feel disposed to quit the communion of the [Protestant Episcopal] Church for the sake of the superiour religious advantages which they expect to secure by uniting themselves with some particular class of dissenters. While they contemplate the alleged benefits, let them also remember the countervailing evils." What those evils are, the author refrains from attempting to detail at large; especially, as many pious and soberly reflecting dissenters lament them not less than Churchmen themselves. Mr. Wilks leaves them to be inferred, however, from the tendency to fixedness and sobriety which exists in the Church, and on the advantages of which he thus comments:

"A young Christian grows up in the [Protestant Episcopal Church] as it were in the shade: he has little to excite a false or premature development of spiritual attainments; he is not particularly noticed or applauded for his religious profession; he has comparatively few temptations to spiritual pride and the love of paradox or disputation: *he may find wholesome aliment in abundance to nourish his piety, but not much of condiment to vitiate it; and though he may not appear to shoot to full-blown maturity in so short a space of time as under a more exciting system,* yet if his piety be really genuine, his growth will usually be the more uniform and lasting, and his fruits the more abundant and well-matured. The author has frequently heard clergymen of piety and zeal lament that young persons, who at one time seemed to have hopefully begun a religious course, and to be growing with humility and steady advancement 'in grace and in the knowledge of their Lord and Saviour Jesus Christ,' after quitting the Church in expectation of higher religious advantages in some dissenting society, have lamentably fallen off in the lowly retiring graces of the Christian character; *have acquired a taste for stimulant rather than*

*sober doctrine*; have fancied themselves wise above their teachers; and have evinced but too clearly how little they had practically studied the character of their divine Master, by the absence of that meek and unostentatious spirit, for which their apparent increase in zeal and speculative knowledge was but a poor equivalent. It is not intended to apply these remarks generally, and much less in an unkind and uncandid spirit of exaggeration. They are only suggested, with a view to lead those who are undecided as to the comparative spiritual benefits to be gained in the Church or among the dissenters, to examine *both* sides of the question."

I propose, in a future paper, to give some further account of this interesting publication. The passage I have quoted is from that part of the work which treats of the lawfulness, expediency, and necessity of a church establishment, and which may therefore be called its controversial part. No work, however, is more truly free from a controversial spirit; and the author seems to be relieved when he can escape from censuring the errors of his brethren. The second part of the work "on the means of exciting and maintaining among the members of the Church a spirit of devotion, together with zeal for her honour, stability, and influence," is altogether practical, and cannot fail of giving pleasure and instruction and edification to every true and

ORTHODOX CHURCHMAN.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

I AM one of the many who, I understand, have received copies of the *Theses* published by the candidates for the degree of bachelor of arts, at the late commencement of Transylvania university. As these theses are not now publicly defended, they are merely a remnant of ancient forms; and I seldom take the trouble to read them. But as I carelessly cast my eye over them, my attention was arrested by the *Theses Theologicæ*. Presuming that these theses are not allowed to be published without having undergone the scrutiny of the president and professors, I felt some curiosity to know whether the current sentiments of the college accorded with those which professedly belong to its ingenious and inventive president. You can better judge whether I am correct in my inferences when you have read the theses themselves, of which I submit a literal, though not servile, translation.

THESES THEOLOGICÆ.

1. Theology teaches the existence of God and what are the duties of mankind towards him.
2. It is divided into two parts, Natural and Revealed.
3. Natural theology demonstrates both the existence and attributes of God from the substance of things (*ex corpore rerum*.)
4. That religion which is taught by the sacred writings is called revealed.
5. The existence and attributes of God are shown no less by natural, than by revealed religion.

6. *Revealed religion, as it is plainer, (cum clarius sit,) is better adapted to men of all conditions, (\*hominibus omnis fortunæ,) whatever may be their mental cultivation.*
7. *Natural religion is chiefly fitted for men of profound learning and science.*
8. *Revealed may be termed only the picture of natural religion, since it has only the same principles expressed in words.*
9. *EITHER WILL LEAD MEN TO HEAVEN, PROVIDED THEY FAITHFULLY FOLLOW IT.†*

Now, Mr. Editor, I know not what you may say to all this; or rather, I know well what you and every other advocate of the gospel must say: IT IS RANK DEISM; and to know that such theses are publicly proclaimed, and dedicated, as on the title page, "*venerandis ecclesiarum passim pastoribus,*" to all *Christian* pastors of *Christian* churches, must shock the mind of every one who clings to a Saviour, as the only refuge and support for guilty man. I forbear to comment upon propositions, the obvious tendency of which is to degrade the scriptures, as needful only for men of vulgar minds, and to teach every thoughtless smatterer who takes his diploma from the hands of PRESIDENT HOLLEY, that, in order to go to heaven he has only to study the sciences, and become acquainted with the substance of things. But, Mr. Editor, what will be the result of this! Who knows not the influence which instructors have over the understanding and affections of their pupils! And when we consider that "knowledge puffeth up;" that none are wiser in their own conceits than young men while they are undergraduates within the walls of a college; that this contempt of the bible, as fitted only for vulgar minds, accords with the depraved propensities of our nature; and that the idea of being saved without a Saviour, must sear the conscience, and render the heart callous; I ask whether every Christian parent will not tremble at the danger to which he exposes his child by sending him into a place of such contagion. These youths are to be the future legislators, and judges, and moralists of our country. Every one will have his circle of influence. I confess, that when I think of the consequences to our country, my heart is filled with gloomy forebodings; nor does it recover

\* "*Hominibus omnis fortunæ.*" I quote the original, that I may be certain not to do injustice to the author; for not being familiar with the Latin of the western states, I would not be too confident that I may not have mistaken the meaning of some expressions.

† Compare with this the words of the 18th article, "They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved." John xiv. 6. No man cometh to the Father but by me. Acts iv. 12. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. John v. 11, 12. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life. 1 Cor. xvi. 22. If any man love not the Lord Jesus Christ, let him be anathema maranatha. Gal. i. 8, 9.

its tranquillity till I think of Him who sitteth on the circle of the earth, and laughs to scorn the impotent attempts of those who rise up against the Lord, and against his Christ.

FIDES.

## TO THE EDITOR OF THE GOSPEL ADVOCATE.

THE enclosed lines were written by Richard Nisbet, Esq., a gentleman of respectable family connexions, in Philadelphia, who has been for many years confined in the Pennsylvania lunatick hospital. His poetical effusions, since his confinement, have often enriched the pages of the Port Folio and Analectick Magazine. This "Address to the Evening Star," if I mistake not, was published some years ago in the Port Folio. It derives its chief interest from having been written by one in the most hopeless state of mental derangement.

The occasional flashes of reason which appear in his compositions, serve but to exhibit the "wreck of intellect" in a still more gloomy, though not less interesting light; as the rays of the setting sun, gilding the ruins of some ancient palace, throw the half broken columns and dilapidated walls into still darker shade; or as the hectic flush on the cheek of a consumptive person, although resembling the glow of health, is a painful indication of the ravages of the disease within.

If these lines, together with those suggested on reading them, are thought to possess sufficient interest for your "Advocate," you will please to publish them.

CLERICUS.

## TO THE EVENING STAR,

BY RICHARD NISBET, A LUNATICK IN THE PENNSYLVANIA HOSPITAL.

O! Venus, lovely evening star!  
Diffusing precious light afar;  
How much superiour is thy fame,  
To her's from whom thou tak'st thy name.  
She leadeth hapless man astray;  
Thou lightest wanderers on their way.

The mantle of the dark was spread,  
The tempest warr'd around my head,  
As wearied, pensive, and alone,  
Through devious wilds I journeyed on,  
Imploring for some gentle ray,  
To light a wanderer on his way.

When soon, with gladness and surprise,  
I saw thee in the western skies,  
Cheering the dismal gloom of night,  
With grateful, friendly, moderate light,  
Complete, as all the glare of day,  
To light a wanderer on his way.



O ! thus, should anxious cares infest,  
 Or jarring passions rend the breast,  
 And in dark tempest struggling roll,  
 May reason open on the soul,  
 And with serene and sober ray,  
 Conduct the wanderer on his way.

Let others toil for wealth, or fame,  
 Or call ambition but a name,  
 Yet follow what delusion yields,  
 Unmindful of yon starry fields ;  
 The idle fancies such display,  
 Mislead the wanderer on his way.

To them their pleasures I resign,  
 The evening star of reason mine ;  
 With this no other light we need,  
 This, best, man's destined path shall lead,  
 To that cold tomb of kindred clay,  
 Where ends the wanderer's earthly way.

---

#### TO RICHARD NISBET,

ON SEEING HIS ADDRESS TO THE EVENING STAR.

" I am the Root and the Offspring of David, and the Bright and Morning Star."  
*Rev. xxii. 16.*

Poor maniac ! how I pity thee,  
 That thou no other star could'st see ;  
 And think that none but this we need,  
 Man's devious, lonely steps to lead.  
 But ah ! not even reason's ray  
 Shall ever cheer thee on thy way.

Behold ! in yonder eastern skies,  
 A milder, lovelier star arise !  
 Diffusing light and joy afar ;  
 It is "*The Bright and Morning Star.*"  
 This ushers in a glorious day,  
 And lights the pilgrim on his way.

" The evening star of reason" *thine*,  
 " The Bright and Morning Star" be *mine* !  
 Reason may " lead to that cold clay,  
 Where ends the wanderer's earthly way ;"  
 But o'er the grave *this star* shall rise,  
 And point the pilgrim to the skies.

O ! lovely "Bright and Morning Star,"  
 Spread thou thy precious beams afar ;  
 And make the light of truth divine,  
 In every human bosom shine.  
 Conduct the pilgrim on his way,  
 To realms of an eternal day.

Be thou my guide, where'er I roam,  
 And lead me to my heavenly home.  
 O ! light me to that blissful shore,  
 Where friends shall meet to part no more.  
 Gather all nations from afar,  
 And be to them a "*Ruling Star*."

CLERICUS.

---

## RELIGIOUS INTELLIGENCE.

### PENNSYLVANIA.

IN our last number we gave an abstract of the proceedings of the thirty-ninth annual convention of the Church in this diocese ; but were compelled, by want of room, to postpone our extracts from the reports of the clergy who visited the vacant parishes. We now subjoin a few extracts.

The Rev. Mr. Boyd, rector of St. John's, Northern Liberties, visited Huntingdon county, in November. "On the 6th of November," says he, "I left Huntingdon and went to Mr. Cromwell's, in the neighbourhood of Shirleysburgh, where an appointment had been made for me to preach that evening. Mr. Davis, an aged and pious member of the church at Huntingdon, accompanied me on my way, about eight miles, who at parting, with much feeling, begged that the friends of the Redeemer would remember their forlorn condition, and induce some zealous and pious minister to come and settle among them. On leaving this interesting neighbourhood, I was forcibly reminded of our Lord's words to his disciples, when he saw the multitude of his countrymen without any to show them the way of salvation, 'they fainted, and were scattered abroad as sheep having no shepherd : then saith he unto his disciples, the harvest truly is plenteous, but the labourers are few ; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.'—That this scripture applies to the members of other churches, I will not venture to say, but it is literally true of Episcopalians here.

"On reaching Mr. Cromwell's, I found a number of persons assembled from the surrounding country, some of whom had come eight or nine miles. The place appointed for publick worship was crowded by an attentive and serious congregation. At this time I baptized a child.

"The prospects of the Episcopal church in this section of the country are encouraging. Mr. Cromwell told me that he had no

doubt a church might be built here, during the next summer, if they could procure the regular services of a clergyman one half, or even one third of the time."

The Rev. Mr. Allen, rector of St. Paul's church, Philadelphia, reports, that in obedience to the directions of the convention, he visited the church in the valley, and the village of Hamilton. "In the former, a strong attachment to the Church was manifested, and a considerable congregation attended. Ten miles from the church, large congregations assembled in the woods, and some hopes are entertained, that by the blessing of God on the exertions of a venerable member of our flock, a house of worship will be erected.

In Hamilton, a sum nearly adequate to the completion of a "house of prayer," has been subscribed, and it is believed a building will be put up.

The report of the Rev. Mr. Sitgreaves, we are confident, will be read with great interest:—"I have just returned from my excursion through Susquehanna county, and the gratification I derived from it would have been complete and unmingled, had I not been seized with a violent illness, which limited the extent of my tour." "A large portion of the population is Episcopal, and Episcopal not from chance or accident, but from the training and culture of early years, and from subsequent inquiry and conviction. Those who have now attained mature age, passed the first period of their lives in Connecticut, at a time when the Church was yet in its infancy, and struggling with a powerful opposition, and the prejudices of a century; but when its principles were canvassed and brought to light, men embraced them from the thorough approbation of their understandings and the impulses of their conscience. The Episcopalians of Susquehanna are, in consequence, more truly Episcopalian, and better acquainted with the history of the Church, the nature of its institutions, the reasons upon which its peculiarities are founded, and the arguments by which they have been defended, than the members generally of any congregation I know any thing of out of the city, and perhaps I might say within the city too. In their hands are found the *Trial of Episcopacy*, Skinner's *Truth and Order*, Bishop Seabury's *Sermons*, Daubeny's *Guide to the Church*, Nelson's *Festivals and Fasts*, and other works, explanatory of the tenets of the Church, with the contents of which they are perfectly familiar; the Wyalusing congregation have recently purchased Mosheim's *Ecclesiastical History*, and other writings, in which they will doubtless be soon well versed as in the old stock. Several of the Episcopalians of Susquehanna are gentlemen of liberal education; and others even, who are comparatively most uncultivated, and uninformed in other subjects, are nevertheless quite intelligent in church matters; and so remarkable has been their adherence to the Church, an adherence not arising from mere feeling and fancy and "liking," but produced by conscientious inquiry and conviction, that there is no instance among them of a dereliction of early attachment,

though from 10 to 40 years severed from the rest of their fellow Episcopalians, deprived of the ministrations of their clergymen, and surrounded by the solicitations of other sects.\*

"Hitherto nothing more has been *done*, than to excite their attention, awaken their dormant predilections, animate their zeal, and form their detached portions into organized congregations; the very crisis has then just now arrived, which demands peculiar and immediate attention. The *old* have held firm by the faith of their fathers thus far through life; but to the religious mind it is hard to die unconnected with any church; and unless the endearing offices of their own clergy are renewed among them, they will soon pass, however reluctantly, into the pale of other denominations; and either bear their families along, or weaken their present attachment: while the *young*, whose predispositions have not as yet become fully confirmed by a sufficient familiarity with our services, are already detaching themselves from our number.

"In addition to this, there are many populous spots totally deprived of the ministrations of any denomination, and still more, which enjoy only the occasional services of itinerants. The mouth of the Tunchannock is surrounded by a populous settlement, but there is no clergyman within 15 miles on that side of the river, and the occasional preaching of some Baptist or Methodist is very rare at the place. On the Tunchannock, about 10 miles from its mouth, is a secluded valley, inhabited almost entirely by Episcopalians, who, for a few years past, have held a 'reading meeting' on the Sunday, and also kept up a small Sunday school, principally under the direction of Mr. Rose, formerly a vestryman of Trinity Church, Easton, and yet this interesting spot has not been trod by the foot of an Episcopal clergyman. About 7 miles from Tunchannock, on the river, around the residence of Mr. Heisz, a gentleman of fortune and education, formerly of Philadelphia, there is another little band, who, a few years ago, made their preparations for a 'reading-meeting,' which, however, was unfortunately frustrated by some sudden casualties. During my tour I baptized the eight children of Mr. Heisz at his house, and received his assurances of liberal support to a missionary who would

\* We are sorry that any of our clergy should adopt this loose language. We are not a sect. Is Christ divided? Alas! it is the sin of our country, that all the strength of professing Christians is paralyzed by their divisions. Our principles tend to unite the members of Christ's body in one communion, not to divide them. We hold nothing as essential, but what is common to the great body of professing Christians. Are we attached to Episcopacy? So was the whole church for 1500 years; and so is now the great body of the Christian world. Are we attached to a liturgy? So are almost all who profess and call themselves Christians. Are we worshippers of the triune God? Are we believers in the divinity and atonement of the Son of God, and in the personality and sanctifying influences of the Holy Spirit? Such has the universal church ever been, and such will it ever continue to be. The fermentations of human corruption, and the inflations of human pride may, from time to time, raise up bubbles in the stream of Christianity; but though they may float for a while, they will most assuredly be broken, and fall back again into the stream of ages.

occasionally officiate in his vicinity, which is but 10 miles from Springville. Not long since there was also a reading meeting in the neighbourhood of Silver Lake. Indeed there is scarcely a spot in the county in which, with proper pains and conduct, a small congregation might not readily be formed. And I fervently hope and pray this truly interesting quarter may not long be unsupplied with the services of an intelligent and steady clergyman.

“The congregation at Springville, where I preached repeatedly, have erected a commodious building, which they are compelled to use at present for the double purpose of a schoolhouse and a church. Several gentlemen have recently come forward and taken a very active and zealous part in the church affairs; and it was with much satisfaction that I observed in the congregation the indications of real and increasing piety. I trust some zealous and interesting missionary may soon be furnished them.

“At Wyalusing they are about commencing the building of their church, which they propose to make not less than 30 feet by 40, and perhaps larger. The situation they have chosen is judicious and commanding, on an eminence overhanging the valley; and there is great reason to believe, that when the edifice is completed, and the services of the Church renewed, the entire surrounding population will become Episcopalian. ‘Reading meetings’ are regularly held on Sundays, both here and at Springville, and at this latter place there is a Sunday school. The Wyalusing school will, I expect, shortly be recommenced. At Springville I performed two baptisms. The communion has been administered but once among the great body of Episcopalians in this county: this was last summer on the Wyalusing, when 19 members of our Church partook of the ordinance: four of these were from the Springville congregation. A very large number are anxious to receive confirmation, and many, it is expected, will, for that purpose, be at Wilkesbarre at the time of the bishop’s anticipated visit. Many, it is also expected, will be there with the hope of participating once more in the communion.

“Such is the information my tour has afforded me, relative to the state of things in Susquehanna; a representation, in which I acknowledge my feelings have betrayed themselves, but for the correctness of which, I can adduce the testimony of every one acquainted with the county: and I feel persuaded that a visit to this truly interesting people, would produce in the feelings of every one, a similar impression to that which prevails in mine. I wish it were in my power to make to the convention, and to the more fortunate Episcopalians of other parts, a persuasive appeal in favour of this quarter of our Church. Can no one be found, who, animated with that missionary spirit which prevails in our sister diocese of New York, will penetrate into this new country, where, growing with its growth, he will raise around him flourishing congregations, who will bear to his garner the first fruits of their fields, and in love, in kindness, and in gratitude, repay him richly for all his labours? Susquehanna contains a population of 12,000, and yet possesses but two resident clergymen, a Baptist, and

a Methodist! A very large portion of this population is Episcopal, and surely their claim upon the assistance of the Church is very peculiar and strong."

---

#### DELAWARE.

WE have, for the first time, received a copy of the journals of convention of the state of Delaware. We are not informed whether they have heretofore been printed; if they have, we shall be obliged to the friend who has transmitted that of the present year, to furnish us with the preceding journals from the first organization of the church. It is to us a pleasing, and often, an instructive employment, to compare together the proceedings of a series of years, and to see the steps by which the Church hath been gradually strengthened and enlarged.

The state of Delaware is divided into three counties; and there are three clergymen in it, and as far as we are able to judge, from inspection of the journal, 12 parishes.

The annual convention was held at Dover, in Kent county, on Saturday, June 7, 1823. On Sunday, the holy communion was administered; and on Monday, the 9th of June, the convention was adjourned. Two of the clergy were present, and eleven lay delegates, the representatives of eight parishes: the Rev. R. Williston was chosen president. The parochial reports are as follows:—

NEWCASTLE COUNTY has four churches. 1. Trinity church, Wilmington, of which the Rev. Ralph Williston is rector. This parish appears to be in a flourishing state. The communicants are about 200; 18 of which have been admitted during the last year. There have been eleven baptisms; four adults and seven children, and nine marriages: no funerals are reported. In the Sunday schools, the number of boys is not reported; the number of girls is 120. The services of Mr. W., during the past year, have been very laborious. He has, almost invariably, performed service, and preached three times on every Sunday, and three times steadily during the week. 2. Emmanuel church, Newcastle. Rev. Robert Clay, rector. This church has been lately rebuilt, and was consecrated, on the 29th of October last, by the Right Rev. Dr. White, bishop of Pennsylvania, Rt. Rev. Bishop Kemp, of Maryland, being also present. Divine service is performed, and the holy sacraments are duly administered in this church, and hopes are entertained, that it will thrive, and diffuse around it extensive and essential benefits. 3. St. James's, Staunton. Of this church, the Rev. Mr. Clay is also the rector. This gentleman is spoken of as advanced in years, and probably on this account his labours have been lightened by the active ministrations of Mr. Williston. The latter reports, that he visited the church twice, when he conducted divine service, and preached to a numerous, respectable, and attentive congregation. They have recently erected a commodious stone church, which will soon be ready for consecration. 4. [St. Ann's church,] Middletown. This church is vacant; Mr. Williston has once visited it, and has been prevented from more frequent ministrations there by sickness in his own family.

Mr. Williston has held, on Sunday evenings, a third service in the borough of Wilmington, where exertions are making to build a church. A considerable sum has been raised for that purpose, and it is hoped that the building will be commenced in the course of the summer.

There are no parochial reports of the number of families, communicants, baptisms, &c of the churches in this county, excepting that we have given of Trinity church, Wilmington.

KENT COUNTY has two churches, St. Peter's, Smyrna, and Christ church, Dover. Both are vacant, and no reports concerning them are returned.

In SUSSEX COUNTY there are six churches, all under the pastoral care of the Rev. Daniel Higbee. Mr H. finds it difficult to furnish a very correct report relative to the number of families and communicants in different congregations. The following is the most correct he is able to furnish:—1. *St. Paul's church, Georgetown.* Families from 20 to 25. Communicants 10. Baptisms 2. 2. *St. George's chapel.* Families 30. Communicants 25 or 30. Baptisms 7. Funerals 3. Marriage 1. 3. *St. Peter's, Lewiston.* Families 25 or 30. Communicants 20. Baptism 1. Funeral 1. Marriage 1. 4. *Prince George's church, Daysborough.* Families about 40. Communicants 20. Baptisms 5. Funeral 1. 5. *Christ church, Laurel Town.* Families 50. Communicants 15 or 20. Baptisms 10. Marriage 1. 6. *St. George's church, Little Hill.* Families 20. Communicants 10. Baptisms 10. Funerals 2. Total number of families under Mr. H.'s pastoral care is about 200. Mr. H.'s account of the state of these churches is by no means favourable. A Laodicean coldness appears to pervade them; we give his own statement in his own words, because we consider his remarks as applicable to many other churches beside those of Sussex county.

"A surprising indifference as to the welfare of our Church too generally prevails in the congregations; but still there are some members in the churches, who manifest a laudable zeal for the institutions of our venerable and apostolick Church. But what, my brethren, will the bare name of Christians or Churchmen avail us in the hour of death, or in the day of judgment, if we proceed no farther. The primary design of the Christian institution, and the establishment of the Christian church was to produce a radical change in the hearts and lives of men, and by the influence of a satisfactory discipline to train them up in the principles and practices of holiness, so that they may appear without spot and blameless at the coming of our Lord Jesus Christ. Have we not reason to fear that this great and awful subject is too little understood? What means that strange apathy under which so many of our members labour? Can no means be adopted, no measure devised, that will arouse them from this slumber, and lead to one noble and united effort for a general reform? We most awfully fear that this fatal indifference to the most essential principles of religion, will, by a kind of fatal contagion, be transmitted to future generations. May the most serious regard for the welfare of the rising generation, as well as our own happiness, induce us to become practical Christians."

Total number of families reported in six congregations,	205
Baptisms	seven
Marriages	four
Funerals	four
Communicants	seven
Sunday scholars	one
	120

*Standing committee.*—The Rev. Ralph Williston and the Rev. Daniel Higbee, of the clergy; and Kensey Johns and John Rumsey, of the laity.

The standing committee reported concerning the subject of missions which had been referred to them, that they had applied to the general missionary society of the Protestant Episcopal Church in the United States for aid, and had obtained an appropriation of 200 dollars, on the condition that an auxiliary society should be formed in Delaware, with a promise of further aid in future, and that any money collected in that state would not be diverted from the use of the same so long as it should be needed therein. The standing committee therefore recommended the formation of an auxiliary society, and the adoption of the form of a constitution for that purpose prepared by a special committee on that and other subjects. This constitution, thus recommended, was adopted; and the vice presidents, and other officers of the society (the president of the convention being *ex officio* president of the society,) were elected. A suitable address to the members of the Protestant Episcopal Church in Delaware, which was submitted by the president, was concurred in. A resolution was passed to hold the next stated convention at Dover.

#### OHIO.

WE are unable to give as full an account of this interesting portion of the Church as we could wish. From a newly settled country very perfect and systematick returns cannot be expected; and when it is considered that the diocese was not organized till 1817, and that the clergy are so few, it is rather a subject of surprise that the journal of their sixth convention should contain so much to gratify the wishes of their Christian brethren. Wherever the clergy have been long enough settled to give regular parochial returns, we observe with great pleasure, that they do it with considerable exactness.

The convention was attended by the bishop and all the clergy, six in number, and by 17 lay delegates, the representatives of 12 churches. There are twenty-five organized congregations, fourteen of which enjoy, in a greater or less degree the stated ministrations of the six clergymen. The rest are kept alive by the visits of the bishop, the occasional services of the clergy, and lay reading. They are scattered over an area of nearly 30,000 square miles, from the shores of Erie to the confluence of the Ohio and Great Miami, which circumstance alone renders the labours of the bishop and clergy most arduous. We give the following extracts from the observations of the clergy, in their parochial reports, as an example of the kind



of employment to which all these faithful and laborious cultivators of the Lord's vineyard are subjected.

"During about twelve weeks' missionary duty in various parts of the state, Mr. Morse performed divine service and preached sixty-three times, baptized thirty-five children and one adult, and attended two funerals.

"The destitute condition of most of the places visited, is but too well known to the bishop. from personal inspection, to need any additional illustration from one who visited them only in the character of a missionary, and that, too, for a brief space of time. Suffice it to say, that, in general, in the places which came under review, amid all their discouragements and privations, the members of our communion maintain, to a considerable degree, the life and power of godliness; that their attachment to the faith once delivered to the saints still continues; and their hope of aid from the general and diocesan missionary societies, is not yet extinguished, although in many instances it is become nearly allied to that "*hope deferred*" which "*maketh the heart sick*."

"The Rev. John Hall, (deacon,) reports to the bishop as follows:

"Immediately after my admission to holy orders, at the close of the last annual convention of this diocese, I returned to the north of Ohio, where I have performed the following services:

"Morning and evening prayers, and delivered sermons in St. Peter's, Ashtabula, thirty-one Sundays: in St. Paul's, Medina, four Sundays: in St. Paul's, Norwalk, two Sundays: in Trinity church, Brooklyn, one Sunday: in Christ church, Windsor, one Sunday: in St. James's church, Boardman, one Sunday: in Salem, one Sunday: in Unionville, three Sundays. In addition to these services, I have, as far as possible, made family visits, and given catechetical and other instructions, as occasion required. I have, during the past year, delivered many occasional public lectures on week days and holy days; particularly in Lyme and Norwalk, Huron county; in Wellington, Lorrain county; in Unionville, Geauga county; in Harpersfield, Salem. Rome, and Windsor, Ashtabula county; in Youngstown, Trumbull county; and in Loudonville, Richland country. During the last year, I have baptized five adults and eleven children.

"From the full conviction that it is the vineyard of the Lord, in which we labour, I humbly hope that my exertions, with those of my brethren in this diocese, will be crowned with success. The great Head of the church will not fail to extend his fostering care over the vine which his own right hand hath planted. Although the cry for ministerial services is very great, yet the parts which are visited present, with few exceptions, encouraging prospects."

For the same reason, we shall give at full length that part of the bishop's address in which he exhibits the journal of his services during the past year. The whole address is divided into three parts; the first to the clergy, on the duties of their office; the second, to the laity, on the nature, and enforcing the observation, of Christian practice; and the third, to the clergy and laity united, on the condition of the dio

case. This address we must reserve for a future number ; and the first and second parts we shall insert under our Theological head, because they are to be regarded, we conceive, as a charge to the clergy, and a pastoral address to the laity ; and they deserve, in our pages, a more conspicuous station, and from our readers, more particular attention, than they would have, if placed under the head of religious intelligence. We are pleased with the arrangement of the bishop's address, and think it well suited to the peculiar modification of our ecclesiastical constitution. In England, when a bishop holds his triennial visitation, he delivers a charge to his clergy, because they only assemble to meet him. In this country, our conventions being composed of clergy and laity, there seems to be a propriety in adding, to the charge to the clergy, a pastoral address to the laity ; and these may well be incorporated in the address delivered at the opening of the convention.

We are also compelled to reserve to our next number the table of parochial reports, &c.

*Standing Committee.*—Rev. Roger Searle, Rev. Samuel Johnston, Rev. Intrepid Morse, Rev. Ezra B. Kellogg, of the clergy.

Noah M. Bronson, Medina ; Bezaleel Wells, Steubenville ; Edward Hallam, Cincinnati ; Levin Belt, Chillicothe, of the laity.

The following canons were adopted : 1. Concerning persons ineligible to a seat in convention.

No person displaced from the ministry, or while suspended from the exercise of the functions of the same : no excommunicate person ; nor any one while under a suspension from the privilege of the holy communion, shall take a seat in the convention of the Protestant Episcopal Church of the diocese of Ohio, from and after the passage of this canon.

## 2. Concerning reading clerks or lay readers.

Whereas reading clerks, or lay readers, are no otherwise recognised by the Church, than as persons permitted, in the absence of ordained ministers, to read the prayers, lessons of the holy scriptures, and approved sermons, in strict conformity to the rubrics and canons of the Church : and, whereas, they should be exemplary and godly persons, and, as such, ought to be well known and approved by the ecclesiastical authority ; it is hereby declared, that no person elected or nominated by any congregation or vestry, shall be considered as authorized to perform the duties abovenamed, till he shall have been approved and appointed thereto by the bishop of the diocese ; or in case of any vacancy, by the president of the standing committee.

During the session, Mr. John M. Jones, of Beaver township, Guernsey county, was admitted to the holy order of deacons ; and immediately after its close on the 8th of June, at Chillicothe, the Rev. Philander Chase, jun. minister of St. James's church, Zanesville, was admitted to the holy order of priests ; and on Sunday, the 29th, in Christ church, Cincinnati, Mr. James A. Fox, of Pinkneyville, Miss. was admitted to the holy order of deacons, by the Right Rev. Bishop Chase.

To the journal is annexed an appendix, containing the proceedings of the missionary society, June 5, 1823. We notice the following important resolutions :

1. That this society appoint the Rev. Philander Chase, jun. to cross the Atlantick, with proper credentials, for the purpose of soliciting aid in Great Britain, for the support of the Protestant Episcopal Church in the diocese of Ohio: and that he be allowed five hundred dollars for his expenses.

2. That the Right Rev. the bishop be respectfully requested to furnish the proper credentials, and also furnish an address, setting forth our condition, our wants, and our prayers, to the Rt. Rev. the bishops, clergy, and members of the Church of England.

We are much gratified at this determination, and have no doubt that the sympathy of our brethren in England will be powerfully excited in favour of the Church of Ohio and its zealous and primitive bishop.

In our next number we shall continue our extracts from the journal.

---

#### PORTRAIT OF BISHOP GRISWOLD.

WE are pleased to see that proposals have been issued by Mr. Ingraham to publish by subscription an engraved miniature portrait of our beloved and respected diocesan. If it shall be a good likeness, and the engraving shall be well executed, we have no doubt it will meet with a ready and extensive sale. We heartily wish success to the design, and hope that our readers will not fail to give it their patronage. We should be glad to be informed whether there exist a good likeness of Bishop Bass, or of Bishop Parker. It is very desirable that pictures should be painted of all our bishops; especially of those who, by their labours and privations in the cause of the Redeemer, have created a lasting debt of gratitude, which all the friends of our pure and apostolick branch of the Church are bound to pay.

---

#### TO READERS.

THE conductors of the Gospel Advocate have recently observed that three of the sermons which have been published at different times in this work, are not wholly original. These sermons, with several others, were, many months since, put into the hands of a friend of ours by a highly esteemed correspondent at a distance, with permission to select one or more for publication; and he was informed at the time, that some of them were not entirely original, and a memorandum was pointed out upon them referring to the numbers in Simeon's *Skeletons* upon which they were founded. By an accidental omission this circumstance was not communicated to us, and the memorandum escaped our notice; and not being familiar with Simeon's *Skeletons*, we did not till recently observe the relation which these sermons bear to them. The sermons we regard as valuable ones, and well calculated to be useful; but neither the conductors of the Gospel Advocate, nor the author of the sermons, would be willing to have their readers suppose that they claim as original what belongs in part to another author.

THE  
**GOSPEL ADVOCATE.**

No. 34.]

OCTOBER, 1823. [No. 10. Vol. III.

**THEOLOGICAL.**

TO THE EDITOR OF THE GOSPEL ADVOCATE.

MATTHEW XIV. 25—33.

**H**AVING lately had occasion to examine the circumstances related in the gospels which illustrate the character of St. Peter, my attention was directed more than it had ever before been to the narrative of his attempt to walk upon the sea. And as Bishop Hall's Contemplations are among my favourite books, I turned of course to his reflections upon that memorable event. Every one who is at all acquainted with Bishop Hall's writings must know that there is in them, a most happy union of sound doctrine with practical application to the hearts of his readers, embellished with such warmth of fancy and exuberance of thought as cannot fail to captivate every pious and cultivated mind. Even his quaintnesses of expression are pleasing, because they were characteristic of the age in which he lived; and those who study the books, like those who study the pictures, of more ancient times, are not displeased with the obsolete phraseology of the one, more than with the long beards, and stiff ruffs, and formal doublets of the other. While I was reading the passage referred to, it seemed to me that your readers might be benefited by the good bishop's reflections; and I determined to do as a miniature painter does who copies from a portrait, to diminish the size, and soften the strokes of the pencil, without destroying the likeness, or changing the style of colouring. I know not that I have succeeded; but if you think the following attempt worthy of a place in your miscellany, it is at your service. I shall think myself amply repaid for my trouble if any of your readers shall be induced to compare the copy with the original; even if they find that like all other copies it is far inferior to that which it professes to resemble.

F.

"ALL elements are alike to their Maker. He that had well approved his power on the land, will now show it in the air and the waters.

"How do all things now seem to conspire to the vexing of thy poor disciples! The night was sullen and dark; their Master was absent; the sea was boisterous; the winds were high and contrary. Sometimes the providence of God hath thought good so to order it that to his best servants there appeareth no glimpse of comfort. Yet in all these extremities of misery, our gracious God intends nothing but his and our greater glory; the triumph of our faith, the crown of our victory.

"In the fourth watch\* of the night, when they were wearied out with toils and fears, comes deliverance. O God, thus thou thinkest fit to do still. Thy time and ours is set: as yet it is but midnight with us; can we but hold out patiently till the fourth watch, thou wilt surely come and rescue us. O let us not faint under our sorrows; but wear out our three watches of tribulation with undaunted patience and holy resolution.

"O Saviour, our extremities are the seasons of thine aid. Thou camest at last; but yet so, as that there was more dread than joy at thy presence. When the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. What object should have been so pleasing to the eyes of the disciples as their Master; and so much the more as he showed his divine power in this miraculous walk? But lo, contrarily, they are troubled; not with his presence, but with this form of presence. The supernatural works of God, when we look upon them with our own eyes, are subject to a dangerous misprision. The very sun-beams, to which we are beholden for our sight, if we eye them directly, blind us. Miserable men! we are ready to suspect truths; to run away from our safety; to be afraid of our comforts; to misknow our best friends.

"It was high time for our Saviour to speak. What, with the tempest, what with the apparition, the disciples were almost lost with fear. How seasonable are his gracious redresses! Till they were thus affrighted, he would not speak; when they were thus affrighted, he could not hold his peace. Be of good cheer, it is I. It is cordial enough to us, in the worst of our afflictions, to be assured of Christ's presence with us. Say but, *It is I*, O Saviour, and let evils do their worst; thou needest not say any more. Thy voice was evidence enough; so well were thy disciples acquainted with the tongue of thee, their Master, that *It is I*, was as much as a hundred names. Thou art the good shepherd: we are not of thy flock, if we know thee not by thy voice from a thousand. *It is I*—O sweet and seasonable word of a gracious Saviour, able to calm all tempests, able to revive all hearts! Say but so to my soul, and, in spite of hell, I am safe.

"No sooner hath Jesus said *I*; than Peter answers, *Master*. He can instantly name him, that did not name himself. Which of all the followers of Christ gave so full a testimony, upon all occasions, of his faith, of his love to his Master, as Peter? The rest were silent, while he both owned his Master, and craved access to him in that liquid way.

\* The Hebrews divided the night into four watches of three hours each; these are called by St. Mark the even, midnight, cockcrow, and the morning, (Mark xiii. 35.) The first was from sunset to nine; the second from nine to twelve; the third from twelve to three, and the fourth, from three till sunrise. The fourth watch, therefore, was after three o'clock in the morning, just before day-break. The commencement of this watch is generally the darkest time of night; but the day is at hand.

“ Yet what a sensible mixture is here of faith and distrust ! It was faith, that said *Master* : it was distrust, as some have construed it, that said, *If it be thou*. It was faith, that said, *Bid me come to thee*, implying that his word could as well enable as command ; it was faith that durst step down upon that watery pavement ; it was distrust, that upon the sight of a mighty wind, feared. It was faith, that he walked : it was distrust, that he sunk : it was faith that said, *Lord, save me*. O, the imperfect composition of the best saint upon earth ; as far from pure faith, as from mere infidelity ! Far be it from us, to be disheartened with the sense of our defects and imperfections : *we believe ; Lord help our unbelief*.

“ While I find some disputing the lawfulness of Peter's suit ; others quarrelling with his, *If it be thou* : let me be taken up with wonder at the faith, the fervour, the heroical valour, of this prime apostle, that durst say, *Bid me come to thee upon the waters*. He might have suspected that the voice of his Master might have been as easily imitated by that imagined spirit, as his person ; he might have feared the blustering tempest, the threatening billows, the yielding nature of that devouring element ; but, as despising all these thoughts of misdoubt, such is his desire to be near his Master, that he says, *Bid me come to thee upon the waters*. He says not, ‘ come thou to me.’ This had been Christ's act, and not his : neither doth he say, ‘ Let me come to thee ;’ this had been his act, and not Christ's : neither doth he say, ‘ Pray that I may come to thee,’ as if this act had been out of the power of either : but, ‘ *Bid me come to thee*. I know thou canst command both the waves and me. *All things obey thee : bid me come to thee upon the waters*.’

“ It was a bold spirit, that could wish ; more bold, that could act it. No sooner hath our Saviour said, *Come*, than he sets his foot upon the unquiet sea ; not fearing, either the softness or the roughness of that uncouth passage. We are wont to wonder at the courage of that daring man, who first committed himself to the sea in a frail bark, though he had the strength of an oaken plank to secure him : how valiant must we needs grant him to be that durst set his foot and walk upon the bare sea ! True faith tasks itself with difficulties. It is not the scattering of straws, or casting of molehills, whereby the virtue of it is described but removing of mountains.

“ Peter sues ; Jesus bids. Rather will he work miracles, than disappoint the suit of a faithful man. The suit of ambition in the mother of the Zebedees is suddenly quashed : the suits of revenge in the mouth of the two fiery disciples are received no better ; but a suit of faith, though high and seemingly unfit for us, he hath no power to deny. How much less, O Saviour, when the things sued for lie in the very road of our Christianity ! Never man said, ‘ Bid me come to thee in the way of thy commandments,’ whom thou didst not both bid and enable to come.

“ True faith rests not in great and good desires, but acts and executes. Peter doth not wish to go, and yet stand still ; but his foot answers his tongue and is instantly placed upon the waters. Formal

volitions, yea, velleities\* of good, while we will not so much as step out of the ship of our nature to walk unto Christ, are but the faint motions of vain hypocrisy. O Saviour, we have thy command, to come to thee out of the ship of our natural corruption : let no sea affray us ; let no tempest of temptation withhold us !

“ Lo, Peter is walking upon the waves : two hands uphold him ; the hand of Christ's power, the hand of his own faith ; neither of them would do it alone. The hand of Christ's power laid hold on him ; the hand of his faith laid hold on the power of Christ commanding. Had not Christ's hand been powerful, that faith had been in vain : had not that faith of his strongly fixed upon Christ, that power had not been effectual to his preservation. While we are here in this world, we walk upon the waters : still the same hands bear us up. If he let go his hold of us, we drown ; if we let go our hold of him, we sink and shriek as Peter did here, who, *when he saw the wind boisterous, was afraid, and beginning to sink, cried, saying, Lord save me.*

“ So soon as he began to fear, he began to sink. While he believed, the sea was brass ; when once he began to distrust, those waves were water. Our faith gives us not only courage and boldness, but also success ; our infidelity lays us open to all dangers, to all mischiefs. It was Peter's improvidence, not to foresee ; it was his weakness to fear ; it was the effect of his fear, to sink ; but it was his faith that recollects itself, and breaks through his infidelity, and in sinking could say, *Lord, save me.*

“ It is both the sign and the effect of true faith in sudden extremities to ejaculate holy desires. On the sudden, a man will appear as he is. Out of the abundance of the heart the mouth speaketh. It is good, therefore, to observe how our surprisals find us ; and whether with the wings of our first thoughts, we fly up instantly to the throne of grace, for present succour. O Saviour, no evil can be swifter than my thought : my thought shall be upon thee, ere I can be seized upon by the speediest mischief.

“ It was Christ his Lord, whom Peter had offended in distrusting ; it is Christ his Lord, to whom he sues for deliverance. His weakness doth not discourage him from his refuge. O God, when we have displeased thee, when we have sunk in thy displeasure, whither should we fly for aid, but to thee, whom we have provoked ? Against thee only is our sin ; in thee only, is our help. In vain shall all the powers of heaven and earth conspire to relieve us, if thou withhold thy succour. As we offend thy justice daily by our sins, so let us rely continually upon thy mercy, by the strength of our faith. *Lord save us.*

“ The mercy of Christ is at once sought and found ; *immediately Jesus stretched forth his hand and caught him.* He doth not say, ‘ Hadst thou trusted me, I would have safely preserved thee ; but since thou wilt needs wrong my power and care with a cowardly dif-

\* Velleity means the lowest degree of desire ; an idle unoperative desire of the end, without any consideration of the means.

fidence, sink and drown ;' but rather, as pitying the infirmity of his fearful disciple, he puts out the hand for his relief. That hand has been stretched forth for the aid of many a one, that hath never asked it ; never any asked it, to whose succour it hath not been stretched. With what speed, with what confidence should we fly to that sovereign bounty, from which never any suitor was sent away empty !

" Jesus gave Peter his hand ; but withal he gave him a check : O thou of little faith, wherefore didst thou doubt ? As Peter's faith was not pure, but mixed with some distrust ; so our Saviour's help was not clear and absolute, but mixed with some reproof. When I saw Peter stepping forth upon the waters, I could not but wonder at his great faith ; yet behold, ere he can have measured many paces, the Judge of hearts taxes him for little faith. Our mountains are but motes to God. Would my heart have served me, to dare the doing of this, that Peter did ? Durst I have set my foot where he did ? O Saviour, if thou foundest cause to censure the weakness and poverty of his faith, what mayest thou well say to mine ? They mistake, that think thou wilt take up with any thing.

" The first steps were confident ; there was fear in the next. O the sudden alteration of our affections, of our dispositions ! One pace varies our spiritual condition. What hold is there of so fickle creatures, if we be left never so little to ourselves ? This lower world is the region of mutability. It is for the blessed saints and angels above to be fixed in good.

" As well as our Saviour loves Peter, yet he chides him. It is the fruit of his favour and mercy, that we escape judgment ; not that we escape reproof. Had not Peter found grace with his Master, he had been suffered to sink in silence : now he is saved with a check. There may be more love in frowns, than in smiles : *whom he loves he chastises*. Correct me, O Lord, yet in thy judgment, not in thy fury. *O let the righteous God smile me*, when I offend, with his gracious reproofs ; *these shall be a precious oil, that shall not break my head.*"

---

## SERMON.—No. XXVIII.

### THE STRENGTH AND BEAUTY OF ZION.\*

PSALM xlviii. 12, 13.—*Walk about Zion, and go round about her : tell the towers thereof. Mark ye well her bulwarks, consider her palaces ; that ye may tell it to the generation following.*

ZION, as used in the text, means Jerusalem ; and the psalm, from which the text is selected, was probably written on some occasion of her special prosperity. The particular occasion does not seem perfectly well known ; for it has been supposed, by different commen-

\* Delivered at Claremont, New Hampshire, before the convention of the Protestant Episcopal Church in that state, August 22, 1822.



tators, to have been the destruction of the Philistines by David,\* the deliverance of Jerusalem from the power and rage of Sennacherib,† and the triumph of Jehosaphat over the combined forces of Moab and Ammon.‡ But if the particular occasion is not well known, there can be no doubt it was written after some remarkable interposition of the Almighty, in rescuing the mountain of his holiness, as Jerusalem is termed in the first verse of the psalm, from powerful assailants. The whole psalm indicates, that this is the fact. Having commenced with a lively and devout recognition of the majesty and goodness of God, it speaks of the natural pre-eminence of Jerusalem, being beautiful for situation, and then, with a quick transition, declares that God is in her palaces for a refuge. After this introduction the pious psalmist touches upon the principal circumstances which constituted the occasion of his writing, saying, *For, lo. the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God.* And in the concluding part of the psalm, he breaks forth, with all the ardour of devout feeling; *Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide until death.*

Jerusalem was a city of great beauty and strength; and in the estimation of her inhabitants, at least, was the admiration of the whole earth. Her lofty towers, her splendid palaces, and her powerful bulwarks were so many objects of the greatest national pride. It was to these monuments of grandeur and defence that she had frequently been indebted for deliverance from her enemies. When they saw such an assemblage of power, and beauty, and magnificence, *they marvelled, they were troubled, and they hasted away.* Hence, David, in the text, directed the attention of his brethren to the towers, bulwarks, and palaces of their beloved city. His object in thus directing their attention was a highly commendable one; and the means for obtaining it were rationally and judiciously conceived. This object seems to have been, to inspire them with gratitude to God for the deliverances mentioned; with veneration for the means by which these deliverances had been effected; and with an unshaken reliance on the same means for future safety and prosperity. It was indeed natural, that whenever they beheld the objects which had been the means of their past security and triumph over their enemies, their hearts should have expanded with holy gratitude; that they should have felt an enthusiastick veneration for these objects; and that they should have had a strong desire to preserve them unimpaired, for future ornament and defence, even to the generation following.

As Jerusalem was typical of that heavenly city whose inhabitants shall have come off conquerors over every foe; as Mount Zion was

\* 2 Samuel v. 17—21. † 2 Kings, xix. 34, 35. ‡ 2 Chron. xx. 27, 28.

typical of the spiritual Zion which triumphs amidst every species of opposition, and against which, we have the blessed assurance, that *the gates of hell can never prevail*, so the psalm from which our text is taken is considered susceptible of a spiritual illustration; is considered descriptive of the deliverances which the Christian church experiences, when assailed by the enemies of religion. Often indeed, my Christian brethren, have the most sacred rites of the church been trodden under foot, as if an unholy thing! Often indeed has all the violence of persecution been directed against her consecrated walls! Often have her glittering spires been enveloped in the flames of her adversaries, as if to purify by fire the very atmosphere through which had ascended the incense of piety! And often has the blood of her children been made to flow, as if to wash away in its mighty torrent every vestige of Christianity from off the face of the earth! Yet, by the mercy of God, the church is still preserved; is preserved like the bush of Moses, in the midst of the flames, yet unhurt! “Walk,” then, my brethren, “about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following.”

And may not the sentiment of the text be applicable to that portion of the Christian church in particular of which we are members, and at this time the representatives. Assembled as we now are to consult on its interests; to repair what may be found wanting; to cherish and give all needed stability to what is already well ordered; and to contemplate its various excellences, that our hearts may the more cleave to it: may not we, my brethren, adopt and enforce upon ourselves this sentiment, with the greatest propriety! That portion of the spiritual Zion, to which we belong, has certainly high claims upon our love and veneration. It has passed through various scenes of adversity, with no other effect than that upon gold which returns from the fire purified and made more precious; it is even now breaking forth upon an admiring world, like the light of the morning! In adapting the sentiment of the text and our meditations upon it to the present occasion, I shall notice such particulars in our Church as may be esteemed her bulwarks, her towers, and her palaces; to which she is indebted for present existence, and on which she must depend for future existence and prosperity. These particulars are her ministry, her articles of faith, and her formularies of worship: the exhibition and illustration of which, together with remarks incidental to the subject generally and to the occasion on which we are assembled, will claim your candid and devout attention.

The ministry of the Church is so intimately connected with its organization and polity, that a reference, at least, to the latter is a necessary preliminary to a consideration of the former. Our remarks then, in this division of the subject, will be commenced with an inquiry concerning the nature of the Christian church. Is it visible or invisible? Is it a human or divine institution. It is concluded, that the church is a visible society, because its members are admitted by the seal of a visible sacrament; and because fellowship is maintained

among them when thus admitted by the regular use of another visible sacrament. Moreover, the church is compared to a city built on a hill, and is said to be the light of the world. But, if it is invisible, how can it resemble the city, whose spires and towers, reaching as unto the clouds, greet the eye of the whole surrounding country? If invisible, how can it be the light of the world? The light of the world, and yet not seen by the world! The very idea is absurd! Nor are the reasons less satisfactory that the church is a divine institution. Its very name, independent of the circumstances connected with its original formation and whole history, denotes it to be so. The word from which its name is taken signifies called or chosen. By whom, then, it may be asked, was the church called or chosen? Not certainly by the world; for it is called or chosen *out* of the world; and the whole tenour of scripture represents the world as opposed to the church; opposed to it, because it is not of the world. Nor could the church have called itself into existence. To suppose this, would be comparatively as irrational as to suppose that man is the author of his own existence. It is therefore concluded, that the church is a divine institution; or that our Christian calling or election is truly a work of God independent of ourselves.

But if the church is a visible body or society, it must have laws by which to be governed. How else could it maintain its social state? If it has laws, by whom were they made? is a natural and important inquiry. Who but the divine Founder of the church could know what laws would be suitable, and who but he could have any right to make them? Many regulations of minor importance may be adopted as a matter of expediency, by the individual members of the church; but it must be evident, that its fundamental laws, those necessary to its very existence, proceed from its spiritual Head alone. Moreover, if the church has laws, it must have also governours or officers to administer them, or they will be useless; a mere dead letter. And this suggests another inquiry equally important, namely, by whom are these governours or officers appointed? In reference to this inquiry it should be observed, that whenever a person is appointed to any office, he receives authority to perform the duties of it, or his appointment is of no value; and this authority too must be received from those who possessed a right to confer it. It is an immutable principle, and of invariable application, that a person cannot give to another what he does not possess himself. In civil society of what value would be a commission to exercise the duties of a justice of peace, or of a military officer, if it was given by a common citizen, who possessed no power to grant such commissions? It would evidently be of no value at all; no better than a piece of clean paper, notwithstanding it might have been made out in the regular form prescribed for such commissions; and for this obvious reason, that the person who gave it, had no power himself to give it. It is the same in the Christian church. Individual Christians may associate together, form rules for the government of their conduct, may agree to read the

scriptures to each other, to watch over, counsel, exhort, and admonish each other ; or they may delegate the exercise of such rights to a single individual of their number ; but this by no means makes that individual a minister of the church of Christ. For, if Christ be the founder of the Christian church ; if he has chosen persons out of the world, and constituted them a regular society ; if he has made laws and given ordinances for the government and perpetuity of this society or church, as we have supposed, it would be difficult to tell on what principle the power to appoint officers to execute these laws, and to administer these ordinances, exists with any one else than himself. Nor can it be conceived how Christ, as spiritual head of the church, can exercise his authority over it, except through the agency of the Christian ministry.

Another intimately connected with the preceding ones now suggests itself. In what manner does Christ confer authority to minister in his church ? As the church of Christ is visible ; as the members of it are admitted through the use of a visible sacrament ; as fellowship is maintained among the members by the habitual use of another visible sacrament, as already noticed ; and as the supremacy of Christ over the church is exercised through visible agents ; so it is concluded, that his authority to exercise this agency or to minister in the church, is conveyed by visible instruments. Hence, in agreement with this presumption, just before his ascension into heaven, Christ said to his apostles, " Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you ; and lo, I am with you alway, even unto the end of the world."

That this commission was not designed for themselves only, is clear from the concluding part of it, that he would be with them alway, even unto the end of the world. If it only had reference to the apostles personally, the promise, to be with them to the end of the world, would be without meaning. It is therefore concluded, that this commission was designed for the successors of the apostles even unto the end of the world, as well as for the apostles themselves ; and that it is, by ordination, in uninterrupted succession from the apostles, that the authority of Christ to minister in his church is perpetuated ; and it is where this succession exists, that the gracious promise under consideration comes to the support and encouragement of the Christian minister.

It is a principle with Episcopalians, probably too well understood to need being mentioned, that a regular uninterrupted succession in the ministry is at the very foundation of the Christian church ; for the reasons offered, and many others that might be given, they can conceive of no regular church and ministry without this succession ; they even view it as the bulwark to which the church is indebted for existence ; and they would, therefore, with all becoming earnestness, declare this truth to the rising generation, that when called to occupy the places now filled by their fathers, they may preserve inviolate a doctrine so intimately connected with their dearest hopes as Christians. Episcopalians also believe, as their very name might lead one to suppose, that

this succession is continued through the bishops of the church, who are the successors of the apostles ; that there are in a regularly constituted church three orders in the ministry, namely, bishops, priests, and deacons ; and, moreover, that these orders have always been in the Christian church, without exception, till within a few hundred years. In a discourse of ordinary length, it could not be expected that any thing like a complete view of the arguments used on this subject can be exhibited, since volumes have been written on it, and still without exhausting it. But there is one fact never to be passed over without notice, in a controversy concerning the Christian ministry, which, in my mind, is of itself sufficient proof in favour of the three orders of ministers recognised in the Episcopal church, and to which I will now call your attention. It is believed, that Christians generally admit, there were three orders in the ministry, for ten or twelve hundred years prior to the reformation begun under Luther. But those who now believe in ministerial parity maintain, that these orders with distinct and separate powers, as they existed during the period named, and as they still exist in the Episcopal church, were the result of a complete revolution in the polity of the Christian church. Now the fact to which I alluded is this : the advocates of ministerial parity cannot tell when this complete revolution in the polity of the church, this Episcopal usurpation, as they term the prerogatives of diocesan bishops, took place. They cannot even agree among themselves when it took place ! Baxter and others have placed it in the latter part of the first century, and of course before the death of St. John ; Doddridge and others in the beginning of the second century ; the Westminster divines in the middle of the second century ; Campbell and Chauncy in the latter part of the second century. Some have placed it in the third century, and others, of whom is Dr. Miller, the living champion of ministerial parity, have placed it in the fourth century. It is now asked, what natural and unavoidable inference is to be drawn from this discordancy of opinion among the advocates of ministerial parity ? It is this, that no satisfactory evidence exists in favour of the change in the polity of the church that has been supposed, because the same evidence which would prove that such a change took place, would show also when it took place. There may, indeed, be events recorded in history, concerning the truth of which no doubt should exist, although their precise chronology has not been determined ; but the supposed change in the polity of the Christian church is of a widely different character. It was a change that would deeply affect every individual member of that church. Can it be supposed that a few aspiring ambitious metropolitans could erect a spiritual hierarchy that would level with the very dust the dearest rights of their brethren, without causing a solitary whisper of complaint ? Is it not known, that we relinquish our religious privileges with the greatest reluctance ? Do we not hang to them as to life itself ? Whenever has there been an important change in matters of religion, without producing the most severe conflict ? and, had the supposed change actually taken place, numberless pens would have been employed in

contesting its progress ; we should have numberless remonstrances, denunciations, and decrees of councils against the usurpation ! But as there is no such thing, it is concluded that this change in the church never took place ; that from the time of the apostles, there have been in it bishops, priests, and deacons ; and that this allotment in the church is one of the bulwarks to which she is, as at first stated, indebted for existence.

The articles of faith recognised in the Episcopal church are next in order to come under consideration ; and they are worthy of notice in two points of view. First, as embracing all those great truths deemed, by Christians generally, necessary to salvation ; and, secondly, as being exempt from that technical phraseology and those metaphysical subtillies in matters not clearly revealed, which so much divide the Christian world. In relation to the former of these points, it is ever to be kept in mind, that although revelation inculcates the same moral precepts as taught by heathen philosophers, only in a more clear, pure, and forcible manner, it still makes known a system of the most interesting truths ; truths, of which the world would have remained essentially ignorant for ever, had not God made a special communication of them to his creatures. The light of nature may teach us the existence of God, give us some faint conceptions of his providence, and impress us even deeply with his wisdom, his power, and his goodness ; and the deductions from the operations of the human mind ; and also, from the phenomena in the material creation, might lead us to expect an existence beyond the grave ; but the history of the world, exhibiting as it does, but little else than a mass of moral corruption and crime would compel us to view such an existence as a curse rather than a blessing. Existence, to be desirable, must be made happy ; but the evils amidst such a perversion of nature and such a desolation of moral principle as are found in the heart of man, may be reckoned more than to balance all the good he can possibly enjoy. And what discoveries has reason, unassisted by revelation, ever made concerning the particular destiny of man, although it might be conjectured he is to have an eternal existence ; and what remedy has it ever proposed to reclaim him from a state of depravity to a state of virtue, which could alone make him truly happy ? None at all. The labour of ages has been spent in vain on these momentous subjects. The wisdom of philosophy was accounted foolishness concerning these things, as soon as the light of revealed truth dawned upon the world. Then was declared, in language of verity, the original apostacy of man and its wide spread ruin ; then it became manifest, that there is to be a resurrection from the dead, a day of final judgment, and a state of eternal retribution ; and then it was made known, that God can be just in extending mercy through the redemption that is in Christ Jesus ; and that his spirit is given to transform the heart of moral defilement into its native beauty and virtue.—These are the great and peculiar doctrines of revelation ; and these doctrines, in connexion with others that are collateral, are embraced in our creeds and articles of faith. The Church throughout evidently

views man as in a depraved and lost condition, and the gospel as a plan of salvation, by which he is to be restored to his primeval innocence and blessedness ; and it holds up to her members faith in Christ, repentance toward God, and a regular attendance upon the appointments of Christianity, as the only condition of attaining to the life brought to light in the gospel. The faith, however, inculcated by our Church, is not, it should be distinctly noted, a faith without works, or a dead faith, which, though it might remove mountains, would be as the sounding brass or the tinkling cymbal ! No, it is a principle so deeply rooted in the heart and so powerful in its operations, as to produce the most perfect display of all that is amiable and lovely in the human character. Nor is the repentance inculcated by the Church a mere dread of the consequences of sin, which is well characterized as being the sorrow of the world, which needeth to be repented of, and is unto death ; but it is an invincible hatred of sin because of its own evil nature, being opposed to God and the happiness of the universe ; it is a sorrow for sin that will lead one to forsake it. Nor, moreover, is the regular outward attendance upon the appointments of Christianity inculcated by our Church a mere shadow of religion—a lifeless routine of external duties, which afford no pleasure to those who perform them, and which the heart neither loves nor approves ; but it is a service that engages all the best feelings of the soul ; a service which assimilates man to those sinless spirits that surround the throne of God ; a service which even gives him an earnest of the bliss and glory reserved in heaven for the righteous.

In reference to the second point of view, in which it was proposed to consider our articles of faith, namely, as being destitute of that technical phraseology and those metaphysical subtleties in matters not clearly revealed, which so much divide the Christian world ; it may be observed, that Christianity is chiefly of a practical tendency ; that it is designed to influence the heart and mend the life. For, was man sunk in a deep abyss of moral ruin ? Had he lost the moral image of God, and become obnoxious to the sanctions of the Divine law ? Was he, by disobedience, cut off from the hope of heaven ? He was ; but the gospel is designed to restore him to the blessings he had forfeited ; to raise him from a death of sin to a life of holiness, from the abodes of despair to the heavenly paradise ; it is designed to make man happy by making him good. The religion, therefore, which consists much in abstruse and philosophical speculations, or indeed in any doctrines which do not materially improve the moral condition of man, by reclaiming him from the paths of sin, and leading him to the practice of goodness, is not the religion of the scriptures. Christianity was never intended to make her disciples philosophers ; it calls into action no intellectual powers, not possessed by persons in the most humble spheres of mental improvement ; and the truths, moreover, of scripture, the belief of which is reckoned necessary to salvation, are few in number, and are so clearly revealed, that they cannot well be misapprehended ; they are so plain that he who runs may read, and way-faring men, although comparatively fools, need not err therein.)

At the present day, there is a melancholy departure from the simplicity and integrity of primitive Christianity. It is the prevailing error of the age to place human reason above the truths of God's word, or to pry into things not revealed, as if paramount to those which are revealed and belong unto us and to our children for ever. No small portion of professing Christians, in this country at least, seem chiefly desirous of being considered orthodox or liberal, Calvinists or Arminians, without sufficient solicitude for attaining those virtues and graces, which have generally been considered the glory of the Christian character. While one sect is railing against Calvinism, and another against Arminianism, or liberal Christianity in more modern phraseology; while one represents belief in the former as necessary to salvation as belief in Christ, and the other represents an alliance with the latter as rendering the only pure and acceptable worship to the Deity, the articles of the Church know nothing of these distinctions; her members are neither required to subscribe to the dogmas of Geneva, nor to rest their hopes of heaven on a faith as cold as polar ice, and as fruitless in heavenly joy as a Nubian desert! And if it is not sufficient, that they are called Christians, it is sufficient, under all circumstances, that they are called Churchmen or Episcopalians!

(TO BE CONTINUED.)

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

THE importance of the subjoined extracts will, I trust, be an apology for requesting their insertion in the Gospel Advocate. The wise and pious counsel of our spiritual fathers at all times demands our serious regard, and is never out of place. If there be any of the clergy, whose aberrations in the performance of their public duties, may justly render them obnoxious to the bishops' reprehension, I would only implore them to remember their ordination vows, voluntarily made in the presence of God, and his church. Among these vows, they promised "*reverently to obey their bishop, and other chief ministers, who, according to the canons of the Church, may have the charge and government over them; following, with a glad mind and will, their godly admonitions, and submitting themselves to their godly judgments.*" Keeping this solemn promise full in view, I respectfully invite their attention to the following extract from "A Pastoral Letter to the Members of the Protestant Episcopal Church in the United States of America, from the House of Bishops of said Church, assembled in General Convention, May, 1808."\*

"When we bring before you, brethren, the subject of *public worship*, you will, of course, suppose, that it is principally with a view to the devotions, which, with an extraordinary degree of harmony, and much previous deliberation, have been constituted our established Liturgy.

\* Journals of the General Convention, pp. 356, 357, 358.



"Independently on the admirable prayer prescribed by our Lord himself,† there is no fact equally ancient, of which we are more fully persuaded, than that the having of prescribed devotions, is a practice that has prevailed from the earliest origin of our religion. We mean not, that there were the same forms of prayer in all churches; but that every local church had its rule, according to the suitableness of time and place, and under the sanction of the episcopacy of the different districts. And we are further persuaded, that the Christian economy in this matter was no other than a continuation of the Jewish, as prevailing in that very worship which was attended on, and joined in, by our blessed Saviour and his apostles. This is a mode of worship, that has been handed down to us through the channel of the Church of England; and we suppose that we may affirm, as a notorious fact, its being acceptable to our communion generally.

"But if this feature of our system is to be retained, we cannot but perceive, that the order of Divine service must be directed, *not by individual discretion, but by publick counsel*. If, on the contrary, this principle is to cease to govern, we know of no plea for deviation tolerated in any minister, *which will not extend to the indulgence of the humour of every member of his congregation*. For this is a necessary result of that property of our ecclesiastical system, which contemplates the exercises of prayer and praise as those of a social body, of which the minister is the leader.

"*If there should be in any, a rage for innovation, it would be the more deplored by us, from the circumstance that it often originates in the affecting of an extravagant degree of animal sensibility; which, it must be confessed, will not be either excited or kept alive by the temperate devotion of our prescribed liturgy.* There are but few prayers handed down to us in the New Testament; if, however, any who may be advocates of an enthusiastick fervour would duly contemplate the spirit that animates these prayers, they would not, we think, undervalue those of the Church, as though they were uninteresting to the best affections of the human heart.

"It is impossible that there should be composed forms for publick use, and yet that individuals should not perceive instances in which, according to their respective habits of thinking, the matter might have been more judiciously conceived, or more happily expressed. It is,

† "The Lord's Prayer is given to us by St. Luke (ch. xi. 2.) under the injunction, 'when ye pray, say'—which is evidently language expressive of the appointment of a form. But the construction has been thought to sustain an abatement of its force by the words in the parallel place of St. Matthew (ch. vi. 9.) 'After this manner pray ye.' There is, however no difference of sense in the two places. The Greek word *στὰς*, translated 'after this manner,' may be rendered 'thus,' that is, 'in these words.' For that either of the two phrases would have expressed the meaning, appears from ch. ii. 5, of the same evangelist. When Herod had demanded of the sanhedrim 'where Christ should be born,' they made answer, 'in Bethlehem of Judea; for thus [*στὰς*] it is written by the prophet.' Then they go on to repeat the prophet's words—'And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a governour, who shall rule my people Israel.'"

however, evident, that this, far from being prevented, would be much increased, by removing the subject from the controlling authority of the Church, to that of her ministers in their respective places. The cause of the supposed evil, is an imperfection in human affairs, to which they will be always liable; and a temper to accommodate to it, is an essential circumstance of a worthy membership of society, whether civil or religious. The dissatisfaction alluded to may effect either circumstantial, or the essence of the established liturgy. If it apply to the former, submission of private opinion is one of the smallest sacrifices which may be exacted, for the maintenance of order. But if any should lightly esteem the service, from the opinion that it is below the dignity of the subjects comprehended in it, and unequal to the uses which prayers and praises point to; we have so much to oppose to such a sentiment, in the sense of wise and holy men of our communion in former ages, still shining as lights to the world in their estimable writings; so much, also, in the acknowledgment of judicious persons not of our communion, both in past ages and in the present; and so much of the effects of the habitual use of the liturgy, on the tempers and on the lives of persons, who, in their respective days, have eminently 'adorned the doctrine of their God and Saviour;' that, if we spare an appeal to the modesty of the complainants, we are constrained to make a demand on their justice; and, in the name of all true members of our communion, to insist on being left in the secure possession of a mode of worship, which has become endeared to us by habit and by choice. It is on this ground, that we consider every Churchman as possessing a personal right to lift up his voice against the intermixture of foreign matter with the service; rendering it such as can never be acceptable to the same judgments, or interesting to the same affections.

"In regard to any license which may be taken of another kind, that of *varying words and phrases*, for an accommodation of the reader's ideas of correct expression; to any minister who may be tempted to this fault, we intimate, that it has the effect of subjecting him to the imputation of a *species of levity, which breeds contempt*.\* Certainly, every consideration which should relieve him from the charge of error, would proportionably expose him to that of vanity. But, whether it be error or vanity, the fault of wanton irregularity is attached to it.

"Under the operation of the sentiments which have been delivered, we should be especially grieved to hear of any ministers, that they make the services of the Church give way to their own *crude conceptions*. We call them such, because it may be expected from experience of former times, that a practice, so irregular in itself, would be generally found *in those who have the most moderate share of the knowledge and the discretion, qualifying for a judicious exercise of the au-*

\* I know a clergyman, now without a cure, who, when reading to a country congregation the following deprecation in the litany—"From all evil and mischief; from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting *damnation*,"—for the last word substituted *condemnation*.

*thority thus arrogated.* While we earnestly admonish all ministers against this assumption of a power not committed to them, we also exhort the laity to avoid encouragement of the delinquency, should it happen, and, much more, inducement to it. We know that the most intelligent and best informed lay members of our communion, if this license should be obtruded on them, would disapprove of it; and, if they did not complain in publick, would mourn in private. Even of those who, in any way, might countenance the irregularity, we should hope that they either did not know, or did not recollect, the sacred promises which would be hereby broken. And, on the whole, we announce, both to the clergy and to the laity, our utter disapprobation of the irregularity here remarked on; calling on every one of them, in his place, to give his aid to the guarding against the evil; both by persuasion, and by every other temperate expedient provided by the canons of the Church."

The venerable house of bishops, deeply impressed with the importance of a strict adherence to the established order of the Church, in the performance of publick worship, brought the subject again before the clergy and laity, in a pastoral letter, May, 1811, from which the following is an extract.\*

"Considering the description of subjects on which we are now addressing you, it would be an omission, not to entreat you to aid us in our endeavours to carry into effect the canons of our Church generally; and especially the provisions made for the using of her services agreeably to the rubrics. And although this is a matter which belongs more immediately to the clergy, yet we think it not unworthy of the laity to discountenance deviations, if made by any minister in contrariety to his solemn promises at ordination. We, ourselves, are not only under a common weight of obligation with all the clergy; but make an especial promise at our consecration, of 'conformity and obedience to the doctrine, discipline, and worship' of our Church. Now one part of the discipline, is the looking to the maintenance of order by others, in those three departments. *We have been sensibly affected by some instances of the breach of promises made to us, under solemn appeals to God, and invocations of the testimony of his church. We should hold ourselves wanting to our subject, if we were not now to declare our disappointment, and to invite to the irregularity the disapprobation of all persons, who entertain a sense of the obligations of integrity and truth.* We do this the more readily, as there have not been wanting occasions, when displeasure has been manifested in the premises with good effect, by judicious lay members of congregations, on which the irregularities have been obtruded."

I most sincerely hope that, since the above pastoral letters were written, the impropriety of the practice complained of, by our spiritual fathers, has become so manifest to both clergy and laity, that it has, in a great measure, been discontinued. And I do most sincerely hope and pray, that the practice of none of the clergy will now be found in direct opposition to their ordination vows. CLERICUS.

\* Journals of the General Convention, pp. 369, 370.

TO THE EDITOR OF THE GOSPEL ADVOCATE.

I WAS much gratified at reading, in the Gospel Advocate for January last, an extraordinary prediction from Alison's sermons, of the final overthrow of the infidel power in France. I have read it over and over again, and always with additional pleasure, and increased admiration. The classical purity of the style, and the happy accomplishment of the prediction, give an interest to the subject which must always engage our feelings.

To preserve in our memory the difference between the American and French revolutions, I subjoin an interesting extract from a thanksgiving sermon of the late eminent and excellent Bishop Dehon. I doubt not it will be read with as much interest as that from Alison, and be equally admired for the beauty of its imagery, as well as its patriotism. It takes a religious view of the awful state of the world, during the revolution in France, and makes an admirable application to the condition of our country at that period. The sermon was delivered in Newport, R. I. previous to 1809; the precise date appears not to be known.

"In the first place, we are called upon to render thanks to 'the Author and Giver of every good gift,' that our country has enjoyed peace and freedom, and their happy fruits, while the nations of the earth have been convulsed by wars and violence, and deluded and oppressed by the cupidity and ambition of wicked men. Peace and freedom are among the choicest blessings which heaven can bestow upon a nation. Alas! what people have justly appreciated them, till they were gone! Without them, small is the enjoyment of any other blessing. Property is not safe, improvement languishes, the smiles of comfort and the carols of joy cease; the endearing charities of life yield not their customary delight; humanity loses its bland control over the hearts of men, when the peace and freedom of a country are destroyed. Even the kind voice of religion is lost in the din of contention, and her benevolent hand palsied in the manacle of servitude. War and slavery! They are among the sores and curses which an angry God inflicts upon the earth, when he would chastise its degenerate inhabitants. In its preservation from these evils, our country has hitherto been peculiarly favoured by the Almighty. We live in an eventful period of the world. Our age is an age of tribulation to a great part of the earth. We have seen a war of uncommon terror, spring from monstrous parents, and, uncontrolled by any principle of honour or right, sent forth to ravage the most civilized portions of the globe. Early it fed upon the ruins of every thing great and sacred. It demolished the weak, and dismayed the powerful. It prowled for plunder, even into the hallowed abodes of religion. It spared not the peaceful recesses of the arts. It had, at length, returned to the den from which it came, spiteful as a wounded tiger, and covered with the blood of innocence and virtue. The humane were wishing that there it might expire, either of its surfeit, or of its dreadful exertions. But, it is again let loose. Europe trembles at

its approach. The nations of the earth observe its movements with wonder. Grown stronger by rest, and more ravenous by confinement, who can foresee the extent, and end of its devastations? They are known only to that omniscient God, who 'maketh peace, and createth war,' and by whom alone the remainder of wrath can be restrained.

"Melancholy, in the course of this tumultuous period, has been the fate of many happy and interesting people. The great and splendid nation with whom these confusions originated, relinquished her hold on all her ancient establishments in an infatuated pursuit, through the blood of the best, and the worst of her sons; after what the unprincipled and aspiring had persuaded her was liberty. But she mistook a cloud for the goddess; and, for her rashness, has been doomed, as yet, to turn unceasingly in a mazy wheel. Nor is her loss of freedom to be chiefly deplored. Unfortunate Belgium; ill-fated Poland; unhappy Swiss; deluded Genoese, we mourn more for you. The genius of your countries is fled, we know not whither! Your fortunes will be remembered by nations, in far distant ages, as solemn cautions to trust no friend who has discarded all principle, and rely upon no earthly power which promises to give what it must first destroy.

"While we thus advert to the dealings of Providence towards the nations of the earth, the contemplation of their calamities should increase our gratitude, for the peace and civil privileges which we are permitted to enjoy. If we have in our country, any hard earned wealth, which might be plundered; if there be in it any virtue, which might be oppressed; or infancy and age, which might unresistingly bleed: if there be any chastity, which might be ruined, or domestick joys, which might be torn from us: if we had any altars, which might be demolished, or temples, which might be defiled; then have we reason to bless and adore the sovereign Ruler of the universe, that our nation has not been involved in the horrors and miseries of the war, which has desolated, and still threatens to desolate, the most populous parts of the globe. The skirts of its clouds have, once and again, been curling towards our shores, but his gracious breath hath turned them away. How long this shall be the case, we are unable to say. But this we know, that his good Providence can restrain the provocations and injuries of misguided or designing powers; and that the way to deserve a continuance of our peace and freedom, is, to be grateful to God, that we have hitherto enjoyed them, and to use them soberly, in advancing his glory, and the virtue and happiness of our species." *Dehon's Sermons on the Publick Means of Grace, &c.* ii. 293—295.

---

FROM THE CHURCHMAN'S MAGAZINE.

"I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Psalm xxxvii. 25.

THE sacred penman, under the guidance and inspiration of the Spirit of God, recorded this passage not only for the consolation of the

righteous, but for the encouragement of all who should seek to become so.

If we look into the history of his life, we shall find that, like human life in general, it was a mixture of good and evil. Like other men, he had his seasons of joy and sorrow; of hope and fear; of prosperity and adversity; of confidence and doubt. He had, indeed, while yet a "stripling," been elevated from the sheep-fold of Jesse, to the court of Saul; and thence exalted to the throne of Israel. But in the mean time, the jealousy of his master had marked him for destruction; and the rage of an envious monarch pursued him from the palace to the wilderness, where he was compelled to seek shelter in *dens* and *caverns*, to hide himself from his enemy: he had been hunted "as a partridge in the mountains," and often, like his illustrious descendant, had "not where to lay his head" in safety. Yet, amidst all these distresses, his trust in God remained unshaken. Behold, how triumphantly he exclaims, "The Lord is my light and my salvation: *whom shall I fear?* the Lord is the strength of my life; *of whom shall I be afraid?*" He not only records his confidence in God, but the success which attended, and ever will attend, prayers offered in penitence and faith. "O Lord my God, I cried unto thee, and thou hast heard me. I sought the Lord, and he heard me, and delivered me from all my fears."

With like confidence may every Christian of the present day, rest his hopes on the protection of his Maker: and if, with like earnestness and sincerity, he perseveres in prayer and well doing, sooner or later, he will most assuredly receive an answer of peace. The God whom he serves, is not a capricious Being, but "the same yesterday, to-day and for ever." "His arm is not shortened that it cannot save, nor his ear heavy that it cannot hear." If he permits affliction or adversity to overthrow us, it is to try, and prove our faith: if he delays the blessing which his hand is ever open to bestow, and hides his face from us for a moment; it is, that we may be taught patiently to wait the time when he shall proclaim to the anxious soul, "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto me; for I have redeemed thee."

I have lived as long as most men, and for many years, been a careful observer of the dealings of divine Providence towards myself and others. Although this world is a place of trial, and not of final retribution, I have yet been made satisfied, that even *here*, God leaves not himself without witness, strong and consoling, to the humble but confident Christian. Believing in revelation, and making the bible his daily study, he looks back with gratitude on past mercies, and forward with faith to promises which can never deceive. On these, his hopes are rested, not only for himself, but for his family; which, perhaps, he is soon to leave, young and helpless, to the buffetings of the world, and the protection of Heaven.

How comforting to such a man, must be the record left by an eminent servant of God, on the page of the book of life! "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

I cannot better illustrate this subject, than by giving a sketch of the life of a venerable clergyman, whom I knew in my youth, but whose mortal part has long since mouldered back into the dust of which it was made. His history is short, and the incidents of his life few, but instructive.

The Rev. Mr. — succeeded to the rectorship of the church in B —, not many years before the revolution. As there was then no bishop in America, he had received his ordination in England, and was allowed a small stipend, by the "*venerable Society for propagating the Gospel in Foreign Parts.*" The parish was but recently formed; and could not be said to have been fully organized, when the declaration of independence severed for ever the colonies from the mother country.

Faithful to his vows, our rector could neither omit the prescribed forms of prayer in the English liturgy with a good conscience, nor use them with safety. Seven years the doors of his church were closed; and, ere they were again opened, war had claimed its victims, and popular frenzy dispersed what the ravages of death had spared: there was no congregation remaining. Week after week, and month after month, he performed the services of the desk to the response of a single family, and of the pulpit to but a scattered and listless few. The publick had imbibed deep rooted prejudices against the Church service. It has been said there is a *fashion* in religion, as well as in politicks; and it was the order of the day to associate *to-ryism* with *Churchmen*, and to give little tolerance to either. It was by very slow degrees, that these prejudices abated; nor could it be otherwise expected: they were carefully fostered by the dominant sect, and that sect has never been remarkable for its attachment to Episcopacy.

Under all these discouragements, our rector continued to perform his sacred functions; and though there was a gradual accession to his church, yet, during ten years, death and emigration kept the scales so even, that there could hardly be said to have been a preponderance in his favour. His allowance from the society in England ceased, when the independence of the United States was acknowledged, and the pittance he received for his services was hardly sufficient to furnish him with decent apparel. But, he was without a family; and slender as his means had been, he contrived, by little savings, to lay by a sufficiency to purchase a small farm, to which he soon after added the valuable acquisition of a wife, industrious and economical, and of a sound and cultivated mind. There was perfect order in all the household affairs, and years rolled smoothly away. A family was seen rising up, over which the pious care of the father, and the increasing vigilance of the mother, constantly presided. The children, as they grew up, were all neatly habited, and the school teachers found them better instructed, and more orderly in their behaviour, than any in the district. In a word, they seemed to fulfil all the wishes of the father, and to satisfy all the pride of the mother. For, what mother is there, who feels not a joyful, and we may add, a lau-

dable pride, when beholding her "sons grow up as plants in their youth," and her "daughters as corner stones polished after the similitude of a palace," and all "like olive plants round her table!"

Yet, however bright our worldly prospects may be, the consideration that they are uncertain in their accomplishment, and must be fleeting in their duration, will always cast a cloud over their sunshine.

It is often incident to late marriages, that the father lives not to see his children settled in life; and the good rector, being now far advanced in the vale of years, was admonished that the time was at hand when he must leave his family and give up an account of his stewardship. As his health declined, he became more earnest and fervent in the performance of his clerical duties; and whenever there was any dissatisfaction among the members of his little flock, he was unceasing in his endeavours to restore harmony and concord.

Near the parsonage lived a parishioner, who also had a young family growing up into life; and there was a daily intercourse between their children. Though the rector and his good wife were kind and affectionate to each member of this family, there was one daughter, whom they selected as their peculiar favourite. Her early piety and spotless life marked her as one among the many, whom, in the great day of final retribution, he hoped to lead to the throne of mercy, and say, "Behold, O Lord, thy servant, and the children thou hast graciously given me!" It was, when old age and wasting disease were making their ravages on his sinking frame, that this young lady was to be united in wedlock, with a man of science and worth; and it seemed to form one of his strongest desires of longer life, that he might survive to join their hands, and bestow on them his blessing.

The time fixed for the celebration of the marriage, was the early part of May; and the church, in which he had so long ministered, and at whose altar he had often, with holy joy, dealt the bread of life to his young friend, was the appointed place.

The rector, that he might have time to rest and recover his strength, was early at his post. The weather, which had been some days warm and pleasant, was changed to one of those chilling northeastern blasts, which usually precede a storm at that season; and he had not prepared himself, by sufficient covering, to resist the cold. His whole frame shook, and his voice trembled while he expressed his fears, that the thread of life would be cut, before his appointed duty could be performed. "I fear," said he, "I shall not have strength to go through the service; and I *feel* that this is the last time I shall enter the church, till I am brought hither for interment."

In the mean time, the parties had presented themselves at the altar. The priest arose with dignity, and began the marriage service. As he proceeded in it, his strength seemed to return; but, before he arrived at the conclusion, his breath was almost spent, and it was with difficulty he could articulate, in a faltering voice, "I pronounce you man and wife; in the name of the Father, and of the Son, and of the Holy Ghost."

The benediction, which it had been the desire of his heart to be-



stow, was next to follow, and conclude the scene. He paused a few moments, and looking alternately on the husband and wife, his pale cheek became flushed, and his eye brightened in the fulness of faith, that the blessing he was about to invoke would be ratified in heaven: then, placing his right hand on the head of the bride, and his left on that of the bridegroom, like Jacob blessing the sons of Joseph, he raised his eyes to the mercy seat, and proceeded, in a steady tone of voice, "God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you: The Lord mercifully with his favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting."

The marriage service of the Church, when properly performed, is always solemn and most impressive; but it was rendered peculiarly so, on this occasion, by the circumstance of him who officiated, whose spirit seemed fluttering between earth and heaven, and whose prophetic prediction was verified: for this *was* the last official act of his ministry, and ere his mortal part again entered the walls of the church, his spirit had ascended to God who gave it.

His remains were interred in the rear of the altar; and over them the hand of friendship had raised a monument, which commemorates his piety, his Christian charity, and personal worth.

To a friend, who frequently visited him in the last stages of his decline, and witnessed his submission under pain and suffering, he remarked, that he was soon to leave his flock and his family. It was his fervent prayer, that the former might be preserved in unity and concord, and remain "steadfast in the faith once delivered to the saints."

"My family," said he, "I commend to the protection of God, in whose mercy and goodness I trust." "If it is their misfortune to be left poor, I feel a consolation in leaving them without embarrassment, for I am not a dollar in debt. When I look back, and see the smallness of the means on which I have lived, and by which I have supported not a very small family, I can ascribe it only to the merciful goodness of God, that the barrel of meal has not wasted, nor the cruise of oil failed; that my wife and children have been blessed with health, and continue a blessing to me. I shall soon leave them to make their way into a crooked and perverse world, but I trust they are not wholly unprovided with the Christian's armour. Faith bids me hope, that when their earthly father is no more, they will be guided and directed by Him, who is the Father of the fatherless, and the widow's God."

If it will strengthen the trust of a single Christian, borne down with worldly calamity; if it will serve to quiet the fears of any anxious parent, just sinking into the grave, and leaving a helpless offspring unprovided for; or, if it will stimulate the careless to greater watchfulness over the pliant minds of their children, and lead them to enforce virtuous *precepts* by Christian *example*, it may be useful further to remark, that the hopes of the good rector have been fully realized. The means of support for his family, have been measured, by a bountiful

Providence, to their wants. The energy and prudence of the mother have carried her children on, from youth to maturity, without any diminution of substance; and the welcome, which the friend and the stranger always found at her husband's hospitable board, is still continued. Believing in the correctness of the poet's aphorism,

"Man wants but little here below,  
Nor wants that little long"—

she is liberal in her charities; and like the widow in the gospel, casts more into the treasury of benevolence, than thousands who riot in splendour and abundance. And is all this without its reward? No. Besides the treasure laid up in heaven, she has the richest earthly comfort that a mother can enjoy—that of seeing her sons virtuous, and rising into notice, to usefulness, and even to eminence: her daughters pious, dutiful, and affectionate; respected and caressed by all, who know and value female worth.

I cannot conclude this narration, in language more appropriate than that of the psalmist: "*I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.*"

A.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

THE following prayers were appointed by the bishop of South Carolina, to be used in the churches in that diocese, on the Sunday succeeding the hurricane of September 27, 1822, and on Thanksgiving day, November 7, 1822.

FOR THE SUNDAY SUCCEEDING THE HURRICANE.

"O thou, who sittest in the heavens and rulest over all, God glorious in holiness, fearful in praises, doing wonders, who makest the stormy winds obey thee, and at whose voice the waves of the sea are still, we humble ourselves before thee for thy afflicting visitations; we give thee thanks, we bless thee, we praise thee for thy great mercies. Thou, Lord, amidst the terrours of thy mighty power, hast shown thyself gracious and merciful to thy people. Thou savedst them, when they were ready to perish, from destruction; and, when their hearts failed them for fear, thou strengthenedst their heart, and causedst them to trust in thee, who alone art mighty to save. Lord, what reward shall we render thee, for this thy merciful favour vouchsafed unto us. We confess and bewail our unworthiness of such thy great goodness sparing and delivering us, when we deserved so much greater evil than that which thou hast seen fit to bring upon us. But, gracious Lord, who despisest not the desire of such as are sorrowful, help us, we beseech thee, while we rejoice in thy goodness, to feel a deep and godly sorrow for those sins, which render us unworthy of it. Awaken us to a sense of our spiritual necessities and dangers. Pour into our hearts the abundance of thy grace, and enable us, by a better obedience to thy will, and a more pure, humble and holy walking before thee, duly to express our thankfulness,

through Jesus Christ our Lord, to whom, with thee, O Father, and thee, O Holy Spirit, be praise and glory, world without end. Amen."

FOR THANKSGIVING DAY.

"O Lord our God, who at sundry times past and in divers manners, hast wounded us for our sins, and consumed us for our transgressions, but who, in the midst of judgment, rememberest mercy, and hast averted from the habitations of thy people, the destroying sickness, and hast redeemed their life from destruction by ruling the raging of the stormy wind and tempest, and bringing to nought the counsels of the wicked; we bless and praise thy holy name, for these thy great mercies vouchsafed unto us. Lord, may thy goodness lead us to repentance. May our souls and bodies, which thou hast delivered, be a living sacrifice unto thee. And while we praise and magnify thy mercies in the midst of thy church, so give us, we beseech thee, thy Holy Spirit, that we may be enabled to show our thankfulness in a holy and humble obedience to thy will through Jesus Christ our Lord. Amen."

---

FOR THE GOSPEL ADVOCATE.

EXTRACT FROM THE MESSIAH.

BOOK II.

*Translated from the original German of Klopstock.*

(CONTINUED FROM PAGE 224.)

If yet, he cried, ye sons of hell, if yet  
 Ye are the same, that on the plains of heaven  
 Those three dread days of fight maintain'd; hark ye  
 In triumph to the words my mouth shall speak  
 Of my delay on earth; and not alone  
 This shall ye know, but each shall cherish too  
 Deep in his heart my plan of vengeance, ripe,  
 To outrage the Jehovah whom we scorn.  
 Hell shall be nought; he, whom from chaos drew  
 And formed his creatures, shall exterminate,  
 With hand remorseless each, and dwell again  
 Silent amid eternity; ere aught  
 From Satan's grasp may wrest his rights o'er man!  
 Gods, we remain unconquer'd and untam'd  
 Should e'en the Thunderer send Redeemers forth,  
 Myriads against us; should He ev'n Himself  
 Traverse the earth, Messiah! Yet 'gainst whom  
 Rage I? And who this new-born Deity,  
 That bears the marks of Godhead, 'neath a form  
 To death subjected; for whom angels swell  
 With thoughts sublimer, than the thoughts they knew  
 In the first ages of their holiness.  
 Would the Eternal to facilitate

To us the victory, from the womb go forth  
 Of a poor mortal, soon the prey of worms,  
 To fright us, the well known sons of hell?  
 And were it so :—can Satan not contend !  
 True, are there some of those, that hear me now,  
 Whom late a coward heart hath forc'd to yield  
 Their empire o'er tormented man. O ! haste  
 Ye timorous wretches to veil thick your fronts  
 With gloomiest shame ! Gods of dark hell, ye hear it ;  
 My subject friends have fled ! Why did ye yield  
 Ye sons ignoble ? How did ye once name  
 The son of heaven's Eternal ? Was he not  
 Unworthy hell's regard ? and now ;—but hold,  
 That ye may know th' audacious, who pretends  
 To reign as God o'er Israel, hear from me  
 Ye shame mark'd victims the recital ; hear  
 Ye, also, fiends superiour ! 'Mongst the tribe  
 Of vain Judea, countless ages back  
 Hath reign'd a prophecy, for of the lands  
 The all-reviving sun refresheth, dreams  
 Most Israel, by which must spring from out  
 Themselves a Saviour, who shall liberate  
 From her surrounding enemies, his land ;  
 And make Judea holiest of all  
 Earth's ample bosom fostereth of climes !  
 Few years have rolled onward, since the day  
 For which, from 'mongst our powers assembled, some  
 Stood forth and said that, on Taborus' mount,  
 Myriads of angels gather'd ; from whose lips  
 Jesus's name, in tones of ravishment  
 Unceasing, was pronounc'd ; that ev'n the woods  
 Of cedars, to their cloud-envelop'd tops  
 Trembled amaz'd ; and thro' the thick palm leaves  
 Resounded songs of jubilee sublime !  
 Thence, the proud Gabriel exulting, went  
 Adown the mountain to the Israelite ;  
 And hail'd her as he hails his God, and said :  
 Lo ! from thy womb shall rise a king, whose arm  
 Shall prop the power of David, and his realm  
 Of Israel much glorify : of God  
 Is he the Son ; and Jesus 'mongst mankind  
 Shall be be call'd : his might shall last as long  
 As lasts eternity ! This heard ye fiends,  
 This heard and trembled ! And why did ye so,  
 Infernal band ? Has not your king beheld  
 Yet greater miracles, and trembled not ?  
 Satan to ye, unmov'd, will all reveal ;  
 Passing nought o'er in silence : that ye see  
 How danger adds to bravery : if ought

Of danger be there in a dotard seer  
 That walks our realms of earth and dreams of God.  
 The archfiend spoke ; and look'd around ; and saw  
 The scars belieing of God's thunder-strokes,  
 And shook with horror ! Yet he quick compos'd  
 His terrour-stricken features, and went on.

(TO BE CONTINUED.)

---

## RELIGIOUS INTELLIGENCE.

### OHIO.

IN our last, we commenced an abstract of the state of the Church in this diocese ; and now present to our readers a continuation. We proceed at present to the third part of the bishop's address ; and shall insert the first and second parts in our next number.

*"Dear Brethren of the Clergy and Laity,*

"Having spoken thus freely and sincerely, though very briefly, of your duties, it remains to speak of those which God has enabled me to perform since our last meeting. In an address of this nature, to mention my own embarrassments might want decorum, were it not necessary to state the cause of neglecting so great a portion of my diocese.

"Painful as it has been to my feelings to leave the north part of the state for two summers without an Episcopal visitation, yet my health, and the want of pecuniary means of travelling, not permitting it, I am sure of your forbearance from censure ; and I hope, also, the great Head of the church will not record the omission as a sin against me.

"On June 9, the Sunday next succeeding the last convention at Worthington, I admitted Messrs. John Hall and Rufus Murray, to the holy order of deacons ; and on the same day, at the same place, I administered the apostolick rite of confirmation to twelve persons. On the Wednesday following, viz. the 12th of June, 1822, I admitted the Rev. Ezra B. Kellogg to the holy order of priests, in St. Paul's church, Chillicothe.

"On the 15th, Saturday, I was at Portsmouth, and performed Divine service and preached in the evening. Next day, Sunday, read morning and evening prayers, preached two sermons and confirmed six persons. The sacraments of the Lord's supper and baptism also were administered.

"On the 19th of June, I was at Chillicothe, and performed Divine service and preached in the evening. Sunday, the 23d, at Worthington, and performed the ordinary duties. The 28th, on Allegheny creek, and performed the burial service. Sunday, the 30th, I was too much indisposed in bodily health to leave my dwelling.

"July the 1st, though in ill health, I set off for the south.

"July 2, I preached and performed Divine service in Springfield, and the 3d, did the same at Dayton. Sunday, the 7th, I preached in Cincinnati three times.

“ Previously to my visiting the last mentioned place, I had received letters from the trustees of Cincinnati college, signifying my election to the presidency : and now, finding that this appointment had not only been unanimous, but that it was urged on my acceptance with assurances of its being consistent with the performance of my episcopal duties, as far, and perhaps farther, than for the want of the means of travelling would otherwise be permitted, I thought proper to accept it. The kind treatment I have hitherto experienced, and the field opened to me by these means of being constantly useful to the rising generation, are circumstances which, though attended with some sacrifices, are calculated to afford agreeable prospects. The measure is at the disposal of a merciful Providence : I pray that it may be for good.

“ In returning to my family, then at Worthington, after spending the Sunday at Dayton, and performing morning and evening service and preaching twice, I took Troy and Piqua in my way, where I did the usual duties. Here the prospects of the Church, though lately very flattering, are somewhat damped by the unexpected departure of the Rev. Spencer Wall. They seemed, however, not discouraged ; and looked forward with peculiar solicitude for the services of a pious missionary.

“ Sunday 21, I was at Worthington ; and the 20th at Delaware, performed duty morning and evening. Monday 29, in the afternoon, I read prayers and preached at Berkshire, besides meeting the youth in the evening for prayer and exhortation.

“ Monday 23, I pursued my journey, through almost an entire woods, to Coshocton county. Here, in Perry township, a few families had associated together under the direction of the Rev. Mr. Morse, by the name of St. Matthew's church. Their zeal in proceeding immediately, though under straitened circumstances, to the erection of a place for public worship, deserves much praise. The building, though made with hewed logs, bids fair to unite a considerable degree of neatness with commodiousness and firmness : when it is considered that it is the effect of the personal labour of a handful of pious men, assisted only by the voluntary donation of a few persons in Zanesville in the articles of glass and nails, will, when finished, furnish a theme of wonder and praise. God grant that this worthy example may be imitated by others in like, and more favourable, circumstances.

“ In this parish I endeavoured to perform the duties imposed on me by our heavenly Master, in visiting the sick, in prayers, and in preaching the word, from the 31st of July, till the 4th of August, when I administered the Lord's supper to 17, and confirmed 22 persons. Monday, the 5th, in company with Mr. Trimble, I rode about 15 miles to Mill Creek township, between the Tuscarawas and White-woman rivers. Here, the same day, according to appointment previously sent, I preached, confirmed 9, and administered the holy communion. The same day rode 12 miles to Coshocton village, held service, and preached in the evening.

“ From Coshocton to Steubenville is 80 miles. Under a burning

sun, God enabled me to travel it in two days. The remainder of the week was spent in assisting the Rev. Mr. Morse in parochial duties. On the evening of the 10th, Divine service was performed by Mr. Morse, and a sermon by myself.

"Sunday the 11th, still at Steubenville; morning and evening service. The holy communion was administered, fourteen persons confirmed, and one child baptized.

"Monday, 12th, at St. James, Cross Creek, the holy sacrament was administered, and five persons confirmed.

"Tuesday, 13th, at Mr. Finlay's, 10 miles from Cross Creek, confirmed one, and administered the communion to between 20 and 30 persons. From this till Saturday, I spent the time in St. Clairsville, when Divine service was held and a sermon preached.

"Sunday, the 18th, I consecrated a neat and commodious building to the service of almighty God in St. Clairsville, by the name of St. Thomas's church. It is 50 feet by 40, built of brick, and neatly finished. The people of St. Clairsville, under the very laudable exertions of the Rev. Mr. Armstrong, who, though living in Virginia, officiates by letters missionary among them, deserve much praise for their zeal and liberality. Few persons have done more with the like means. Would that their example, in this respect, were imitated. This is the second church consecrated in the Episcopal communion west of the mountains. After the service of consecration, the rite of confirmation was administered to ten, and the holy communion was celebrated.

"Monday, the 19th of August, in company with the Rev. Mr. Armstrong, and others, I visited Morristown, preached, and baptized one child. The body of a small church is reared in this place, which, it is hoped, may be finished for consecration this fall. The pious exertions of a few in this place and neighbourhood deserve much commendation. I sincerely pray that their liberality may be returned in heavenly blessings.

"Wednesday, 21, I was in Monroe county, held Divine service, and preached at Mr. Bryan's; same evening rode through the woods about five miles to visit a sick person, and, after prayers and exhortation, returned to Mr. Wendal's.

"Next day, August 22, I held Divine service, and preached to a congregation gathered in the woods, and baptized one child.

"Viewing the destitute condition of these interesting people, not only in respect of the means of religion, but those of common learning, I thought proper to engage Mr. John M. Jones, a candidate for holy orders, as a lay reader and catechist, to place himself among them, and to teach school. From his well known character for piety, from conversations had with him in person, and more especially from accounts by letter received from the people of his charge, I am fully persuaded he has done his duty faithfully, and been instrumental of much good to the church of the Redeemer. For this important service, I gave him to expect the sum (would it were more) of 50 dollars, per annum, it being understood that the principal means of living

would be afforded him by the persons among whom he officiates. From Monroe county I passed directly to Zanesville, where, on the 24th, Saturday, there was service and a sermon.

"Sunday, the 25th, assisted by the Rev. P. Chase, jun., Divine service was performed and sermons preached morning and evening. The same duties were performed on the Saturday following; the remainder of the week being employed in visiting the members of the parish.

"Sunday, 1st September, still at Zanesville. Two persons were confirmed and the holy communion administered; sermon and prayers both morning and evening. In the evening, the holy sacrament was administered at the bed-side of a sick person. On Monday and Tuesday, I returned to my then residence in Worthington.

"My time from this period to the present has been divided between the duties of an ecclesiastical nature and those, which arose out of the appointment to the presidency of Cincinnati college. In going to, and returning from, the commencement last September, I officiated at Springfield, Dayton, and Hamilton. The last mentioned place, 25 miles from Cincinnati, I have visited three times this spring; instituted a parish by the name of St. Matthew's, in which are eight communicants, three of whom I confirmed.

"Having been called to Zanesville last February, by the very alarming sickness of my son, I had the great satisfaction of administering the holy supper again to the communicants of that parish; all the members of which seem now doubly dear to me, for their uncommon kindness shown their minister in the time of great distress.

"Besides my duties to the youth in college since in Cincinnati, I have deemed it incumbent on me to assist the Rev. Mr. Johnston, whenever in my power, in whatever pertaineth to the administration of the word and sacraments.

"I cannot close this account of the year that is past, without thus publicly acknowledging the goodness of God in raising me twice, since I saw you, from very great and dangerous sickness. When to all expectation brought very near the eternal world, the Divine hand was almost visible in detaining me. That this, my longer continuance among you, may be for our mutual good in this world, and eternal happiness in the next, I beg you to join your prayers with those of your affectionate pastor.

"By the foregoing statement, it may be seen that, in this diocese, during the last year, there have been confirmed eighty-seven persons. The number baptized, on my private record, is thirty-six. With the exception of one or two instances, I have noticed a considerable increase to the holy communion, and a growing zeal for religion. Many places, however, by reason of their remote and destitute condition, are more the subject of our prayers than of our congratulations.

"As president of the Missionary Society, under your particular patronage, I can state to you, that all the means, by writing and entreaty, to such at the eastward as I supposed influential in sending proper clergymen to visit and build up our vacant parishes, have been



hitherto unavailing. With anguish of heart inexpressible, I have been forced to see the field of God's husbandry lie waste for the want of labourers. Had it not been for the extraordinary exertions of the fixed presbyters, in seeking all occasions, often to the great detriment of their own people, of travelling even in the most inclement seasons, in pursuit of the scattered sheep, the interest of the Church, in many places, must have expired. Two faithful itinerant missionaries, by the blessing of God, would have prevented much evil, over which we are now compelled to mourn in silence.

"But instead of closing this address with the exhibition of the melancholy side of the picture before us, let us thank God for the mercies which remain. We are at unity and love among ourselves; we have faith in the Lord's goodness; we have a firm reliance on his power and grace; and we know that all things will work together for the good of those who love God. The holy scriptures, by the very laudable exertions of the bible societies, have spread wide among us. The Divine seed is thus planted. May it take root downward and bear fruit upward. May the great Lord of the harvest send forth labourers to inclose, to cherish, and to gather in what the Lord himself hath planted."

We subjoin as usual a tabular view\* of the parochial reports, as far as they are given. If our table should meet the eye of the ecclesiastical authority of that diocese, we would respectfully express the hope that measures should be taken to obtain at the next convention a complete return of the number of families, &c. in each county. This we conceive may easily be done, if it shall be made the duty of the wardens of every parish which has no settled minister, to present, or cause to be presented, a report of its condition. We also hope that any defect or erroneous statements made by us may be pointed out, that they may be supplied and corrected in a future number.

No. of families in eleven congregations	309
" " baptisms in fourteen	94
" " marriages in twelve	18
" " deaths in eight	35
" " communicants in thirteen	391
" " catechumens in three	85

We conclude this account with the following extract from the address of the managers of the Missionary Society, which, we have no doubt, will be read with interest, though we think the complaint it contains, of not receiving missionaries from the eastern states, rather *unreasonable*. If our own necessities were provided for, most gladly should we exhort such of our young clergy as are willing to spend and be spent in the cause of Christ to cross the mountains and visit our destitute brethren of the west.

"We should do injustice to our feelings to suppose for a moment, that wherever a missionary association within the past year, has been formed, that it will suffer, for want of personal exertions to promote the object for which it was designed. Let every heart, and every hand, be engaged in this good cause.

\* For this table, see last page of this number.

“ A few years since, the Church had no regular organization ; but by the providential care of her divine Head, she has been established, and is now gradually increasing in usefulness and strength ; advancing ‘ to the battle of the Lord against the mighty.’ We verily believe that no sincere Episcopalian can look back upon the formation and successful progress of the Church, as represented in the concise view of our journals, without lively gratitude to the ‘ chief Shepherd and Bishop of souls.’ Who, after contrasting the past with the present, will not, in looking forward to the future, wish to renew his strength ? Who will not present his humble supplications to the Fountain of mercy, that these western wilds, which once resounded with the savage war-whoop, may soon more extensively be cheered with the sound of the gospel of peace, and the hallelujahs of the redeemed ?

“ If during the past year we have experienced heavy domestick afflictions ; if we have had to endure many trials, and some of us laborious exertions, for the extension of truth ; if we have been painfully disappointed in our reasonable expectations of missionaries from the east ; if we have lamented over the careless, the ungodly, and the hypocritical, spreading their baneful examples ; if we reflect that many thousands have neglected to improve the means of grace ; yet many occurrences of an opposite nature incite us to declare, ‘ hitherto the Lord hath helped us.’ It is a mercy of no ordinary character, that our zeal increases with our numbers ; that many of our infant churches, destitute of regular ministrations of the word, still have hopes, that ere long the messengers of truth may be seen and heard among them ; that harmony in council, and unity in effort, exist among our clergy and laity, and one sentiment only pervades the whole. It is gratifying that wheresoever the evangelist has traversed our diocese, he has been hailed as the messenger of glad tidings. Bearing in his credentials the authority of his divine Master, proclaiming peace and good will towards men, he has every where been welcomed with joy. Though long deferred, the hope still cheers us, that the time is not far distant when others will hear us mingle our cries with the angel of Macedon, ‘ *Come over and help us.*’ But to make these our hopes successful, we must remember who it is that hath the hearts of all men in his hand. To him, therefore, let us pray with increasing fervour, that faithful ministers of Jesus Christ may be sent among us, who shall assist in pulling down the strong holds of Satan, and building up the walls of Zion.

“ A never failing trust that God will protect his church, inclines us to believe that his Holy Spirit will influence the hearts of some, *even here*, and give them means to prepare for the sacred office. If from other fountains we can draw no water, who can tell that God will not be gracious unto us, and cause, *even here, in the wilderness*, some humble stream to flow, to make glad his Zion, his own city. To this effect, he will *hear our prayer*, if with faith and constancy we let *our cry come unto Him.*”

Counties.	Towns.	Rectors and Ministers.	Churches.	Fam.	Bap.	Mar.	Dea.	Comm.	Cal.	Other statistics.
Ashtabula	Ashtabula	P. Roger Searle and D. John Hall	St. Peter's	105	21	1		108	*	† In these parishes great harmony, and increasing zeal for the promotion of primitive piety.
Trumbull	Boardman		St. James's	*	*	*	*	*	*	‡ Christ church, Cincinnati, has increased in numbers, and there is reason to hope in knowledge and piety. Catechetical instruction has been carefully given, and has been blessed in the improvement and pious deportment of the children. Since Mr. Johnston's residence in Cincinnati, the custom has been observed of weekly meetings for prayer and religious instruction. He is confirmed in the opinion that the measure is calculated to enlighten the understanding, warm the hearts, and increase the love and unity of God's people. Mr. Johnston officiated eleven times in
Huron	Norwalk		St. Paul's	*	*	*	*	*	*	§ Since the first of April, Mr. Kellogg has confined his labors at Chillicothe. Portsmouth and Gredeville are now destitute. Could a faithful minister be settled at Portsmouth, the number of our communion if blessed as hitherto, would become a multitude. Divine service every Sunday by a lay reader. At Chillicothe the prospects of the Church are gradually brightening.
Belmont	St. Clairsville	P. John Armstrong†	St. Thomas's	*	*	*	*	*	*	¶ No Report. P. Priest. D. Deacon.
Butler	Morristown		St. Peter's	*	*	*	*	*	*	
Coshocton	Hamilton		St. Matthew's	*	*	*	*	*	*	
Delaware	Mill Creek		St. Matthew's	*	*	*	*	*	*	
	Perry		St. Luke's	*	*	*	*	*	*	
	Delaware		St. Peter's	*	*	*	*	*	*	
Franklin	Columbus		Trinity	*	*	*	*	*	*	
Guernsey	Worthington		St. John's	*	*	*	*	*	*	
Hamilton	Beaver		Christ	*	*	*	*	*	*	
	Cincinnati	P. Samuel Johnston	Christ's	89	10	5	18	53	35	
Jefferson	Steubenville	P. Intrepid Morse	St. Paul's	35	17	2	5	48	30	
	Cross Creek		St. James's	30	16		3	72	20	
Medina	Medina	P. Roger Searle	(St. Paul's)	45	5	3	1	57	*	
	Liverpool		St. John's	*	*	*	*	*	*	
	Brooklyn		Trinity	*	*	*	*	*	*	
Montgomery	Dayton		St. Thomas's	*	*	*	*	*	*	
Muskingum	Zanesville	P. P. Chase, jr.	St. James's	*	5	2	5	*	*	
Pickaway	Circleville		St. Philip's	5	5			4	*	
Ross	Chillicothe	P. Ezra B. Kellogg¶	St. Paul's	*	7	4	3	25	*	
Scioto	Portsmouth		All Saints'	*	8	1		24	*	
	Berkshire		Grace	*	*	*	*	*	*	

other parishes. The Sunday school attached to the church, has 110 scholars.   
 † Mr. Armstrong lives in Virginia.   
 ‡ Since the first of April, Mr. Kellogg has confined his labors at Chillicothe. Portsmouth and Gredeville are now destitute. Could a faithful minister be settled at Portsmouth, the number of our communion if blessed as hitherto, would become a multitude. Divine service every Sunday by a lay reader. At Chillicothe the prospects of the Church are gradually brightening.   
 ¶ No Report. P. Priest. D. Deacon.

THE  
**GOSPEL ADVOCATE.**

---

No. 35.]      NOVEMBER, 1823. [No. 11. Vol. III.

---

**THEOLOGICAL.**

TO THE EDITOR OF THE GOSPEL ADVOCATE.

**THE GOSPEL COVENANT.**

No. I.

**T**HE Christian church, or gospel covenant, is a visible society of people, formed by divine direction, incorporated by divine authority, and connected together by visible ordinances. This society was instituted to promulgate the divine will on earth, and to bring men to the kingdom of heaven. Our Saviour Christ is at the head of this divine institution; it was made and confirmed in him. St. Paul speaks very plainly on this subject, to the Galatians. They appear to have imagined, that this covenant and the law of Moses were so connected, that all who were admitted into covenant were under obligation to the law. But he teaches them a different lesson. With all possible plainness he declares to them, that the law was not a necessary part of the covenant, that it was only *added* to it for a certain time, and to be done away at the coming of Christ. "The law was added because of transgressions, till the seed, which is Christ, should come." But though it was only added as an appendage to the covenant, and was to continue no longer than till the coming of Christ; yet the covenant itself was to remain, and the promise contained in it was to stand fast to the end of the world. "The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." The same principle is urged through the whole of the third chapter to the Galatians. The members of the visible church belong to the same covenant which was confirmed in Christ with Abraham, and of which circumcision was the sign and seal. "The scripture, foreseeing that God would justify the heathen through faith, preached *before* the gospel unto Abraham;" that is, preached the gospel *before* the law was given, and confirmed the covenant in Christ four hundred and thirty years before the law. "So then, they which be of faith," even now, "are blessed with faithful Abraham." And the apostle concludes, "As many of you as have been baptized into Christ, have put on Christ; and if ye be Christ's, then are ye Abraham's *seed*, and heirs according to the promise."

From such declarations it appears, that the gospel covenant was no new thing in the time of our Lord and his apostles. It was indeed revealed to Adam, and exhibited to Noah. It was openly promul-

gated and "confirmed in Christ" to Abraham. The law was added in the time of Moses, and continued till the coming of Christ, when it was taken away, and the form of the covenant considerably altered. The *form* was altered; but the *substance* remained the same. The apostle speaks with much emphasis, "*This I say, That the covenant, &c.*" He also teaches the Hebrew Christians, that their fathers were under the same gospel and the same covenant. "Unto us was the gospel preached, as well as unto *them*." The gospel was preached to the Israelites; and they were under the gospel covenant, as much as Christians are at the present day. They exercised *faith*; which is a gospel requirement. "Through *faith*, Moses esteemed the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first born should touch them. By faith they passed through the Red Sea, as by dry land; which the Egyptians assaying to do, were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

The New Testament writers call the church by the same names that were used in the Old Testament; such as "the circumcision," "the Israel of God," Jerusalem, "Mount Zion," &c. Isaiah calls it a "vineyard." And our Lord speaks of the same vineyard, and of its being let out to husbandmen who proved unfaithful. He then says to the Jews, "What will the Lord of the vineyard do to these husbandmen? They say, He will destroy them, and let out his vineyard to others. Then said he unto them, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." As much as to say, "This kingdom, this vineyard, this gospel covenant, which ye have enjoyed, shall be taken from you and given to the Gentiles." The church of Christ, both in the Old and New Testaments, is called a vine, and the people belonging to it branches. The Lord "brought a vine out of Egypt; &c." Psalm xxx. 8. "I had planted thee a noble vine, &c." Jeremiah ii. 21. And our Lord says to his disciples, John xv. 5, "I am the vine; ye are the branches." St. Paul compares the church to an olive tree, which had existed before Christ, and has continued since. Rom. xi. 16, 24. The Jews were natural branches; but some of them were broken off because of unbelief, and Gentiles were grafted in, that they might partake of the root and fatness of the tree. Indeed Christians

are, in the New Testament, called by Jewish names ; as " Israel of God," " seed of Abraham," &c. which indicates, that they belong to the same covenant. And our Lord himself, the great Head of the covenant, is styled " the Lion of the tribe of Judah," " Consolation of Israel," &c. From all this language it is abundantly evident, that the covenant with Abraham was confirmed in Christ as a gospel covenant, that it still continues, and is to remain to the end of the world. The covenant is always the same in *substance*, though it has varied in its outward *form*. At different times it has appeared in a different dress. From Adam to Abraham it was almost entirely naked, having no outward ordinances regularly established.\* There was nothing outwardly exhibited to distinguish the church from the world. There was gospel faith ; and it took hold of a gospel blessing. " By faith Abel offered sacrifice, and obtained witness that he was righteous." " By faith Enoch was translated." " By faith Noah built an ark, and became heir of the righteousness which is by faith." Thus the gospel system continued for a long season, with no external ceremonies, except that of sacrifice, to represent the sacrifice of Christ. But in the time of Abraham, the covenant was exhibited in a more regular form. Circumcision was instituted and enjoined, to represent that spiritual circumcision, which is necessary in order to please God or enjoy his favour. By this ordinance, the covenant people were more clearly distinguished from the rest of the world. Some hundred years after, under the ministration of Moses, the ceremonial law was, "*added*," not as being an essential part of the covenant, but only an appendage annexed to it. A priesthood was instituted ; and in process of time a temple was built, and divine worship regulated in a very orderly manner. In this way the system continued till the coming of Christ ; when the whole was revised, as it were, and much altered in its outward form. A new edition of the covenant was issued, if we may so speak, not a new work, but a new edition of the same work. That same dispensation of grace, which had been in force from the fall of man, was set forth in a new dress, not so cumbersome and unwieldy, but better adapted to its present design of extending over the whole earth. Some of the old rites and ceremonies were abolished, and others continue much as they were.

Let it be here remarked, that the language which St. Paul quotes, (Heb.viii. 9.) from Jeremiah, does not contradict our argument. The

\* We apprehend that this position of our correspondent cannot be admitted without much limitation. Indeed he afterwards limits it himself when he admits the divine institution of sacrifice. If we attend to the reason of divine appointments we shall see why there was no sign of admission into the church. It was because all mankind were then members of the church. To be born into the world, and to be born into the church, were the same thing. Nor was it till the universal prevalence of idolatry rendered a separation necessary, that Abraham received the sign of circumcision, to distinguish the church from the world. Previous to the calling of Abraham there were priests, as appears from the example of Melchisedeck ; and that there were sacrifices is also evident from the narrative of Cain and Abel. *Ed.*

Almighty does not say, that the covenant made with Abraham shall be abolished, but "the covenant which I made with the fathers, when I took them by the hand to lead them forth out of Egypt." When the Israelites came out of Egypt, they entered into a special covenant, and received a promise of national blessings. *All* this has since been done away. But the gospel covenant, which was instituted long before is still continued; it cannot be disannulled, but must endure to the end of the world.

Being then established in the present truth, we might with propriety go on to speak of the present form of the covenant, and to inquire, what *ordinances* are enjoined, and what *officers* are appointed. But the subject is so copious, that it must be deferred to a future number.

One practical inquiry may now be indulged. Do we belong to the Christian covenant? Is it not important that we should belong to it? Is it not criminal to continue out of it, "aliens from the commonwealth of Israel, and strangers to the covenant of promise?" It will not indeed be denied, that inward piety and holiness are the most necessary things in religion; but outward things are of some consequence, or they would not have been enjoined. It is of some consequence to be in the Christian church—members of that holy covenant, which was once confined to the Jews, but is now open to all nations. Among all the revolutions that have happened in the world, this holy institution has never been destroyed. Though nations have been overthrown, and the greatest marks of human power buried in ruins; yet this work of God has always survived the shock, and now continues, a noble and conspicuous testimony of its divine origin. He that made it, has promised to preserve it, and to be with it to the end of the world. But this holy covenant can be of no use to us, unless we enter into it, and conform to its principles. We should search carefully, and learn where it is at the present day, and under what form it appears. And, having found it, we should enlist under the sacred banner, and continue faithful soldiers and servants unto our life's end.

VERMONTENSIS.

---

### SERMON.—No. XXVIII.

THE STRENGTH AND BEAUTY OF ZION.

(CONTINUED FROM PAGE 309.)

THE third division of our discourse, was reserved for a notice of the formularies of worship in the Church. But the difficulty again recurs of entering upon a field so wide and so fruitful in matter worthy of attention, in the time allowed us on the present occasion. A volume might well be filled in pointing out the beauties and excellences of our worship; and then it would be like the glory of Solomon, in the estimation of the queen of Sheba—the one half not told. If the liturgy of our Church has not contributed to the perpetuity of

her existence, it is her greatest ornament—it is, in the language of David, a garment of wrought gold. I am aware, however, that in this state especially, there are so few Episcopal churches, and of course the distinctive principles of our polity, and the peculiarities of our worship, are so little understood, that we have to appear chiefly on the defensive in obviating objections and vindicating ourselves from the accusations laid to our charge as Christians. Objections are frequently made to forms of prayer generally, as prejudicial to devotion. It is supposed, by many who know not the contrary from experience, that coldness and formality are produced by the continual or habitual use of the same forms, which would defeat the great end of devotional exercises. But this objection is so obviously founded in error, that a few words only, in reply, will be sufficient. Let the persons who make this objection say if coldness and formality are produced in their congregations by the continued use of set forms of praise. It is presumed, they will unhesitatingly answer in the negative! And, if so, let them point out what there is in the nature of prose, not in poetry, to produce these deleterious effects in devotion! It is apprehended that those who make the objection to our Church now under consideration, to be consistent, should banish from their worship precomposed hymns—should sing extempore as well as pray so. Moreover, it is confidently believed, that the contrary of this charge is the truth; that the use of the same language in our prayers, day after day, and year after year, will the more deeply impress us with their import. And extemporary prayer may indeed produce a kind of interest or feeling that a precomposed form will not; but is this interest or feeling any thing like real devotion—is it not curiosity, or an excitement of the intellectual powers similar to what is felt in hearing a new and eloquent discourse? Neither animal passion, nor any intellectual operation, is of itself devotion—devotion is the work of the heart; and, it is most evident, that in an excess of animal passion, or where a continual effort of the intellectual faculties is necessary either in conceiving or comprehending a new form of prayer, there is less opportunity for the moral powers to be engaged than in the use of a form already furnished and understood.

Besides the objections to forms of prayer generally for religious worship, there are others to the liturgy of the Church in particular. One dislikes its variety of matter as well as the frequent change of position in which it is used; another dislikes its short collects instead of one continued prayer; and another dislikes some particular expression supposed to contain false doctrines. The limited time allowed me will only admit a brief reply to the objections to our worship last named. The principle on which our daily office of devotion is constructed seems exceedingly well suited to the constitution of our minds and to the circumstances under which we are placed. We are so constituted and circumstanced, that variety operates upon us as a stimulus, giving animation and vigour to both body and mind. Even a change of food yields new nourishment; a change of air new salubrity; and a change of amusements new life and spirit.



Although we should soon become weary in looking upon a boundless plain, covered with one unvaried sheet of grass, yet upon a rich landscape diversified with land and water, hills and dales, rocks and trees, we could gaze for a long time, with increased delight. And we are affected in like manner, in the things of religion. A long prayer may and frequently does cause weariness, which will prevent all ardour, if it does not destroy all kind of devotion; but our short collects, each containing a separate petition, prefaced with a reference to the attribute, the display of which we therein supplicate, and concluded with a reference to the merits of Christ through which we expect every mercy, enables us to continue our devotions with increased engagedness even to the end. Every pious Episcopalian will readily add his testimony to the truth of this remark. Nor will he object to the frequent change of body with which the service of the Church is celebrated—he will neither be tired of rising to celebrate the praises of his Maker and Redeemer; nor of kneeling down to confess his sins and to supplicate the mercy he needs.

And the other objection made to a few expressions in the liturgy supposed to convey false doctrine will be found on examination to be equally groundless. Language, like every thing else not divine, is continually changing. Since our liturgy was formed, the use of a few words found in it is materially altered; their ordinary signification, as now used, is widely different from what it then was. Such, therefore, as have not been apprised of the change in the meaning of the words alluded to, suppose they were designed to convey erroneous sentiments; but Episcopalians, aware of this change, use these words according to their original import. Nor is it denied, that our formularies of worship, in some other instances, might possibly be considered susceptible of improvement. No human production was ever yet perfect. No one, however, it is presumed ever approximated nearer to perfection than our liturgy. It is so nearly perfect, that were a revision attempted, it would probably receive more injury than profit. One person would wish to alter one thing, and another would propose to alter something else—one would wish to expunge this part and another that, till it retained none of its original features, or till nothing of it was left. Nor is it deemed necessary that our worship should keep pace with the for ever varying world. We revere it for its antiquity; and we are desirous that the Church and liturgy together should be as much as possible like the divine Head of the church, the same yesterday to day, and for ever. The materials, from which our liturgy is formed, came from the purest ages of the church; and the thought that it has been used by thousands and millions who are now in heaven, and that many have consecrated it even with their blood, cannot fail to endear it greatly to us, and to quicken our devotions when using it. It is a precious relic of their wisdom and of their piety. We venerate it; we venerate the men who formed it! Sainted spirits, having finished your labours and your perils on earth, you have entered upon the inheritance ordained for the righteous, encompassing the moral horizon, in a bright galaxy, at which we will gaze in admiration as long as life shall last!

The inhabitants of Judah and Jerusalem were directed to survey the bulwarks and towers and palaces of their favourite and beloved city, that they might tell it to the generation following. It is chiefly in reference to the generation following, that I have been directing your attention to our Zion. It is too common for the children of Episcopalians to grow up without knowing wherein our Church differs from the communion of those who dissent from it. If the observations made on the constitution, ministry, and worship of the Church are correct, it is important that they should be deeply impressed upon the minds of the rising generation. Other denominations are careful to instruct their children in their own religious peculiarities; and there is certainly no good reason why we should not do the same. I well know, that Episcopalians have trusted too much to the goodness of their cause; and the Church has consequently been permitted too much to provide for herself or else not be provided for at all. But if the Church is as apostolical in her ministry, and as heavenly in her worship as has been supposed, it still requires the nursing care of her members. The Church is to be enlarged and nourished by the use of regular means; and if these are neglected, we are to expect her light will wane, if not become extinct. And among the means used for perpetuating and enlarging our Zion, none can be more effectual than a proper attention to her young members.

The remark is often made that persons seldom leave the Episcopal church, who have been once sincerely attached to it, and have been well instructed in its distinctive principles. As members of that Church we might profit much from this remark in causing our young members to be well instructed in these principles. Nor should the religious education of our youth be wholly or even chiefly intellectual. The distinctive principles of our Church should only be made the basis of a religious education that would form the moral powers to habits of piety and practical godliness. I am aware, it is a favourite idea with many Christian people, that children are to be permitted to grow up without receiving any religious bias, leaving their conversion altogether to the irresistible grace of God. But if we reason from analogy, or that abundance of facts within our observation, we cannot but conclude, it requires time to raise a moral as well as a physical or an intellectual structure. What is there in nature that springs into existence in full perfection? Does genius ever in the infancy of life dart all its bright beams upon the world? Or do renowned monuments of human art rise into being, in a moment, in the twinkling of an eye? If not, why should we look for such operations in the moral world? Does not the same God of order govern in one as in the other? The conclusion, moreover, drawn from analogy on this subject is made certain, by the elucidation of important principles in moral and intellectual philosophy, from the existence of historical facts. Most of the exertions to Christianize the heathen, it is known, have been fruitless. Century has rolled away after century; missionary has succeeded missionary, in peril, in toils, in self-denials, and then in descending into the silent grave; but where are we to look for the

Christian churches which they formed from heathen converts? With few exceptions we shall look in vain for them! Nor is their want of success owing to any want of fitness in the Christian system to the moral necessities of the heathen, or to any neglect of duty on their part, save not having begun the work of conversion in childhood. This, however, in the present more enlightened age of the world, is supposed to be the principal, if not the only cause, why former attempts to convert the heathen have been so unavailing; and those, at present most engaged in this charitable work, have adopted the long and much ridiculed idea of making Christians of children. If the gospel is now to be preached in heathen countries, it is preached to children; schools are established; and in this way, the truths of revelation are made to gain place upon the mind before it becomes corrupted by the vices and prejudices of more advanced age. And reasoning from this fact, as we might from numerous others of a similar character, it is reckoned probable that a large proportion of those who ever become pious, become so in childhood and youth—at least so far as their situations, and maturity of understanding, and moral perception, will permit. Indeed, had it not been for the religious instruction we ourselves received in childhood and youth, we might have been, at this time, morally no better than heathens! What a delightful field, my brethren, does such a consideration open for the pious labours of Christian parents in bringing up their children in the nurture and admonition of the Lord. Away, then, with the absurd, the irrational, the unchristian idea of permitting children to grow up without religious impressions and religious principles, under the pretence, that they may have opportunity, on coming to maturer years, of choosing a religion for themselves, unbiassed by previous instructions. Why not then let them grow up without education, that when grown up, they may choose for themselves what to learn! Why not let our young men grow up without a knowledge of any mechanick art, or of any profession, that, when men, they may choose for themselves what calling they would like! One would be comparatively as absurd as the other; and one, it is apprehended would be as destructive to their immortal as the other to their temporal well being. Permit me, therefore, to urge you, my brethren, to inculcate upon our young members the distinctive principles of our Church, to form their minds to habits of piety and practical godliness, and to impress them with the beauties and excellences of our worship—or in the language of the text, *Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following.*

It is certainly through no hostility of feeling to, or want of respect for our Christian brethren of other denominations, that we would inculcate upon our own members the distinctive principles and excellences of our own Church; and when we do it, we would avoid giving offence; we would endeavour to speak the truth in love. We pretend not to dictate to them; we leave them to the light given them, to their own consciences, and to their God; we only, in these things,

speak in reference to ourselves, to the welfare of those committed to our charge, knowing that we must render unto God an account of the stewardship we have received. Indeed, we would with pleasure acknowledge, that many of them are worthy of our imitation, in zeal, in active benevolence, and in practical piety; and we would rejoice whenever they successfully labour for the good of their fellow creatures and the glory of God.

But for what purpose, my Christian brethren and friends, let me, in the conclusion of this discourse, press the inquiry upon your minds, are these religious institutions and these religious solemnities? Let me entreat you to consider seriously, for what purpose are these Christian temples, these altars, and these ministrations of the sanctuary? Why are we so often called on to abstract ourselves from the world and to engage in the service of God? Are these things merely for outward show! Far from it! They are to prepare us for rendering unto God an account for all the deeds done in the body; to prepare us for those holy exercises in which the righteous are to be engaged through eternity; to prepare us for the reception of that crown of glory and immortality which are their promised inheritance beyond the grave!

May God Almighty grant, that these means of grace be blessed effectually to the important purposes named.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

AMONG the "religious communications" in the August number of the Christian Spectator, I perceive a formal attempt by a writer who signs himself W., to invalidate the evidence in favour of the epistles of Ignatius. As the editors of that respectable journal appear to be men of learning, it has not a little surprised me that they should have admitted such a piece in their pages without some remarks; and I have delayed my present communication for two months in hopes that something would appear in their subsequent numbers, from which I might infer that the editors, or some of their correspondents, were disposed to do more justice to a question which has long ago been settled by the judgment of the learned world. As I have been disappointed, I shall now take the liberty of offering, for insertion in the Gospel Advocate, a few remarks upon some of the positions advanced by this writer. I wish it to be understood that I am not entering into a formal defence of the epistles of Ignatius. I consider the question as settled. It never would have been so much agitated if it had not been for the conclusive testimony which these epistles give to the existence, at the close of the first century, of three orders in the Christian ministry. It is well for the cause of truth, however, that the question has been thus agitated. The enemies of Episcopacy have in general retired from the contest; having been obliged to yield to

the overwhelming force of evidence adduced by the defenders of these epistles. It is only when some novice takes hold of the subject, that we have arguments advanced which have been satisfactorily answered over and over again, and which the modesty, acquired by greater learning and experience, would have been ashamed to reiterate.

The writer begins, as all other enemies of Episcopacy have begun, by endeavouring to create suspicions respecting the narrative of Ignatius's martyrdom which accompanies the epistles. It "disagrees," he says, "with the relation Eusebius has given of his progress to Rome. The former declares, that he sailed from Seleucia to Smyrna, thence to Troas, and from thence to Neapolis. The latter relates that he passed through Asia, and confirmed the congregations, throughout every city where he came, preaching the word of God, &c." If I understand the objection, it is that the Martyrology speaks of his going *by water*; whereas Eusebius asserts that his journey was *by land*. I shall take this to be the meaning of the writer, because, on any other supposition, there would not, I conceive, be any possible disagreement. Eusebius, then, according to this writer, asserts that the journey was overland. But Eusebius in truth asserts no such thing. His words are, δι' Ἀσίας ἀνακομιδὴν ποιούμενος. Ἀνακομιδὴ means, according to Suidas, the same as ἀναγοδὴ, ἐπάνοδος, ἀναφορά. The word is used in speaking of the transportation of a dead body from one sepulchre to another, or from a field of battle to interment. See 2 Macc. xii. 39. Ἐξανακίζω, a word of the same origin, is used in Luke vii. 12. of the son of the widow of Nain, who was *carried out* for burial. The idea, then, conveyed by this expressive word, is that of *carrying away without any will of the person carried*. No phrase could be more appropriate to the case of the venerable martyr.

Διὰ in this passage denotes merely the course of the journey; motum per locum, to use the words of Schleusner. The wise men departed into their own country δι' ἄλλης ἰδοῦ by another way. An examination of a map would show at once why Eusebius used the expression δι' Ἀσίας. Instead of going straight from Antioch through the Mediterranean to Italy, which would have been the most direct and ordinary course, the martyr was *conveyed* δι' Ἀσίας by the way of Asia Minor. If the writer had understood the language of Eusebius he would have seen that there is no contradiction between his relation and the Martyrology. Eusebius merely states the course of the journey in general terms, the Martyrology, with that minuteness which is a characteristic of true history, specifies that Ignatius went by water from Seleucia to Neapolis, touching only at the several places mentioned in Asia Minor. The writer in the Christian Spectator was probably misled by trusting to the Latin translation of Valesius, which is *cum per Asiam ductaretur*. This, in his zeal to find out an inconsistency, he thought could mean nothing else than an overland journey. If he had looked at the ancient translation by Rufinus, he would have found this very passage thus rendered, *cum per Asiam sub custodia NAVIGARET*. The idea of an overland journey in Asia never enter the mind of Rufinus.

The writer next attempts to weaken the force of the external testimony in favour of the smaller epistles of Ignatius, by representing it as a matter of great doubt whether the quotations by Eusebius were taken from the smaller or the larger. "Whoever," says he, "compares the seven larger Greek epistles which bear the name of Ignatius, with the account which Eusebius has given of the epistles of that apostolick father, will find such an argument" (a typographical error; I presume, for *agreement*) "as will establish a strong probability that they are the same. Yet this argument is nearly the same in favour of the smaller which are chiefly preferred." I am not sure that I understand the force of the objection; but if the writer means to say that the quotations by Eusebius are from parts of the epistles, in which there is little or no variation between the larger and smaller editions, his assertions are true only in part. Three quotations from the epistles of Ignatius occur in Eusebius; two from the epistle to the Romans, and one from the epistle to the Smyrnæans. The first quotation from the epistle to the Romans is very short. It contains only these words, *Σίτες ἐμὶ θεοῦ, καὶ δι' ὀδόντων θηρίων ἀλλ' ὀνομαί. ἵνα καθαρὸς ἄρτος ἐνέσθῃ.* "I am the wheat of God, and I shall be ground by the teeth of wild beasts, that I may become pure bread." In this passage, there is no difference, which ought to be mentioned, between the larger and smaller epistle, excepting that in the former the reading is *ἄρτος θεοῦ ἐνέσθῃ*; and, as the word *θεοῦ* is omitted in Eusebius, the probability is so far in favour of the smaller epistle as the source of his quotation. The second quotation from the epistle to the Romans is much the longest extract given by Eusebius; and here the larger and smaller epistle agree with the exception of several various readings such as often occur between manuscript copies of the same author. The following collation will show at once what these varieties are:

Ignat. ad Rom. S. 5. Coterius, Ed. Clerici.

Smaller, or Genuine.	Larger, or Interpolated.	Eusebius Ed. Reading.
ἰνδαμένος	ἰνδαμένος	ἰνδαμένος
γίνονται	γίνονται	γίνονται
ἡτοιμασμένων	ἡτοιμασμένων	ἡτοιμασμένων
ἢ εὐχομαι ἵτοιμα' μοι ἐν- εσθῆναι	ἢ ἢ εὐχομαι σύντομα' (MS. ἵτοιμα') μοι ἐνέσθῆναι	ἢ ἢ εὐχομαι σύντομα' μοι ἐνέσθῆναι
ἐκόντα μὲ θύλασθαι	ἐκόντα μὲ θύλα	ἐκόντα μὲ θύλα
μυθὲν με ζηλώσας	μυθὲν με ζηλώσας	μυθὲν με ζηλώσας
ἀνατομαὶ διαίσεις	ἀνατομαὶ διαίσεις	Omitted.
συγκοπὴ μελῶν	συγκοπὴ μελῶν	συγκοπὴ μελῶν
ἀλλοσμοὶ	ἀλλοσμοὶ	ἀλλοσμοὶ
κακαὶ κολάσεις τοῦ διαβόλου	ἢ κολάσεις τοῦ διαβόλου	κολάσεις τοῦ διαβόλου
εἰς ἐμὶ ἐρχίσθωσαν	ἐπ' ἐμὶ ἐρχίσθω	εἰς ἐμὶ ἐρχίσθωσαν.

Most of the various readings may be accounted for, from the negligence or ignorance of transcribers, and the similar pronunciation of different letters, syllables, or words. Four of them are peculiar to the text of Eusebius. With regard to the remainder, his text sometimes

coincides with the one and sometimes with the other. But it is very observable that in all which affect the sense, the reading of the smaller epistle is decidedly preferable, and for the most part corresponds with the quotations in Eusebius. If, therefore, in the solution of the question respecting the two texts, any advantage is to be gained from the quotation by Eusebius, it will be found to preponderate on the side of the smaller.

I am willing, however, to consider the variations as too trifling, and the readings of Eusebius as too uncertain, to have any weight in the inquiry. Consequently these two passages can have no bearing on the question, whether Eusebius quoted from the smaller, which I consider the genuine, or from the interpolated text. Not so with regard to the third. Here the quotation is decidedly from the smaller epistle. Of this I shall hope to convince the reader by a collation of the several texts.

## Ignat. ad Smyrnæos. S. 3.

Smaller, or Genuine.	Larger, or Interpolated.	Eusebius.
Ἐγὼ γὰρ	Ἐγὼ δὲ [οὐκ ἐν τῷ γενέσθαι] Ἐγὼ δὲ ἢ σαυροῦσθαι γενέσθαι αὐτὸν ἐν σώματι γηροῦναι μοι ἄλλα]	
καὶ μετὰ τὴν ἀναστάσιν ἐν σαρκὶ αὐτὸν εἶδα ἢ πισύω όντα. ἢ ὅτε πρὸς τοὺς πρὸς Πέτρον ἡλθον, ἔρη αὐτοῖς· λάβετε, ψαλαρή- σατέ με ἢ ἴδτε ὅτι οὐκ εἰμι δαιμόνιον ἄσω· μα- τον	καὶ μετὰ τὴν ἀναστάσιν ἐν σαρκὶ αὐτὸν εἶδα ἢ πισύω ὄντα. καὶ πρὸς τοὺς πρὸς Πέτρον ἡλθον, ἔρη αὐτοῖς· λάβετε, ψαλαρήσατέ με, καὶ ἴδτε ὅτι οὐκ εἰμι δαιμόνιον ἄσω· μα- τον. [πνεῦμα γὰρ ἐμὲ ἢ ἴδτε ὅτι οὐκ εἰμι δαιμόνιον ἄσω· μα- τον]	καὶ μετὰ τὴν ἀναστάσιν ἐν σαρκὶ αὐτὸν εἶδα ἢ πισύω όντα. ἢ ὅτε πρὸς τοὺς πρὸς Πέτρον ἡλθον, ἔρη αὐτοῖς· λάβετε, ψαλαρήσατέ με, καὶ ἴδτε ὅτι οὐκ εἰμι δαιμόνιον ἄσω· μα- τον.
καὶ εὐθὺς αὐτοῦ ἤψαντο, καὶ ἠπίστευσαν.	καὶ εὐθὺς αὐτοῦ ἤψαντο, καὶ ἠπίστευσαν.	καὶ εὐθὺς αὐτοῦ ἤψαντο, καὶ ἠπίστευσαν.

In English thus :

Eusebius and the Smaller or Genuine text.

For I

also know that after his resurrection he was incarnate, and I believe in him as being so still. And when he came to Peter and his companions he said to them, Take and handle me, and see that I am not an incorporeal spirit.

And immediately they touched him and believed.

The Larger or Interpolated text.

For I [know him to have come in the body not only by his birth and crucifixion, but] also know that after his resurrection he was incarnate, and I believe in him as being so still. And when he came to Peter and his companions he said to them, Take and handle me, and see that I am not an incorporeal spirit [for a spirit hath not flesh and bones as ye see me have. And to Thomas he saith, Reach hither thy finger to the print of the nails, and reach hither thy hand and thrust it into my side.] And immediately they believed.

The evidence is palpable that Eusebius quoted from the smaller text. What, then, shall we say of this writer, who affirms so confidently that the argument from Eusebius is as much in favour of the one text as of the other? The assertion is ridiculous; because where the larger and the smaller epistles coincide, it is the same text; and where they differ, the testimony of Eusebius is decidedly in favour of the smaller. The collation of the two texts in the extract from the epistle to the Smyræans will give the reader a fair specimen of the manner in which the genuine epistles have been interpolated, and will, I trust, go far to convince him that the internal evidence is in favour of the smaller. It will be seen that the genuine text is altered by the insertion of quotations at variance with the age of Ignatius and the circumstances under which he wrote. "I have carefully compared the two editions," says Lardner, "and am well satisfied, upon that comparison, that the larger are an interpolation of the smaller, and not the smaller an epitome or abridgment of the larger. I desire no better evidence in a thing of this nature." "Beside the many other arguments," says the same candid writer, speaking of the interpolated epistles, "against their genuineness, this may be one, that there are more quotations out of the Old and New Testament, than could be well expected. The larger epistles were plainly composed by a man at leisure. Ignatius at his writing was very much straitened for time, being at once a traveller, and a prisoner under a strong guard; and at the places where he rested, much engaged by the kind and respectful visits of the Christians there, and from the neighbouring cities, and in giving them exhortations by word of mouth." Lardner was a dissenter, and had no more love for Episcopacy than for the divinity of his Lord and Saviour; both of which doctrines he denied, and both of which are clearly supported by Ignatius. Yet he has set an example of fairness in discussing the questions relative to these epistles, which it would be well for those to imitate who have not half his learning.

The argument against the epistles of Ignatius, from the supposed uncertainty of the text, amounts on the whole to this: some copies of the epistles which have come down to us have been interpolated; therefore all must be rejected. This is about as unreasonable as it would be to reject the whole of a paper currency because some of the notes had been altered. When the paper issued from a bank has suffered by fraud, it may make us examine every bill we receive with greater caution and scrutiny. But shall we reject every ten dollar note, because the face of some have been altered into hundreds and thousands? And if, on examination we should find two alike in every particular, save that one purported to be ten and the other a thousand, would not the internal evidence be strongest in favour of the ten? Just so is it with regard to the epistles of Ignatius. The smaller are consistent with all the circumstances under which Ignatius is said to have written. They coincide with the quotations made by subsequent writers from his epistles. They accord better with that period of Christianity in which he wrote. And even if all other circumstances had been



equal, the probability would have been in favour of that text which is the simplest, and betrays the least marks of studious amplification. I am aware that some of these positions have been controverted by the writer on whose labours I am commenting; and, as I have objected to his bare assertions, I do not expect your readers implicitly to receive mine. But as I have already exceeded the length proper for your pages, I must solicit your indulgence to allow the continuation of these remarks in a future number.

PHILO-IGNATIUS.

---

FROM THE CHURCHMAN'S MAGAZINE.

Looking into a late number of that highly respectable work, the Gospel Advocate, I was a little surprised to find a writer, who signs himself *Senescens*, disapproving of loud responses in the performance of Divine worship. His words are these:—"What I have always considered decidedly the best manner of reciting the hymns and psalms, and other versicles directed to be repeated by the people, next to that of chanting them, is for the clerk to pronounce them audibly and distinctly, and for every person in the congregation, old young, male and female, learned and unlearned, to accompany him, in a voice just above the breath, forming what I would call (if I might be allowed so mean an expression upon so grave a topick) a universal hum, or *susurrum*."

Now, I have the misfortune to differ, *toto calo*, from the writer, as to the best manner of performing the service. Instead of leaving it to "the worthy parish clerk" to bear the chief burden of the responses, I could wish every man, woman, and child in the congregation, to respond also, in a clear, distinct, and audible voice. In my view, this is the only way in which full effect can be given to our beautiful service; and, so far from thinking it an innovation, I should be much more disposed to give that name to the gentle, sleep-inducing *susurrum*, recommended by the writer alluded to.

Nothing, I conceive, would be more improper than to perform some parts of the liturgy in this manner. Many of the psalms of David, rehearsed every Sunday, are songs of triumphant rejoicing; and whether "said or sung," demand a corresponding elevation of tone and spirit during the recital. Take, for instance, the animated hymn, *We praise Thee, O God*, or the *Jubilate Deo*, in the order for daily morning prayer, or the *Cantate Domino*, in that for the evening. How much at variance would be the tone and sentiment, if uttered in a voice "just above the breath!" How languid would our devotions appear!

I cannot but think this mode erroneous, too, on another account: it deprives the publick worship of God of all animation and spirit. You perceive nothing of that warm and thrilling glow of feeling, which is communicated by loud and concurrent voices, lifted up in the language of adoration. You lose the advantage of sympathy. No one,

I presume, ever worshipped for the first time in a church, where the responses arose clear and distinct from every part of the house, without being struck with the propriety of the custom, and perceiving it to have a sensible effect on his own devotions. That such was the early mode of performing the service, is clear, from the testimony of the Fathers; by one of whom we are told, that the AMEN was pronounced with such emphasis, that it rolled through the house like thunder.

Had the writer alluded to been a *clergyman*, he would have recollected how much his own zeal and animation in performing the service have been inspired, by hearing the responses made in an elevated voice. When the contrary is the case, he is apt to suspect that his people are not in earnest; and the thought deprives him of half of his ardour. Indeed, he often finds it irksome to conduct the worship of the sanctuary in an edifying manner, when he is so badly supported by the voices of the congregation.

To conclude, I cannot help thinking it a part of every clergyman's duty to instruct his people to make the responses audibly and distinctly; and not to remit his exertions till he has thoroughly succeeded. A parish clerk may be of great use to him in this part of his labours; but, the object once accomplished, he will stand in less need of his assistance, when all have learned to "worship, and fall down, and kneel before the Lord their Maker."

CLERICUS.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

THE following incident, mentioned by Mr. Nelson, in his life of Bishop Bull, was thought worthy of a relation by the pious and learned biographer, because, in his own words, "it sheweth how valuable the liturgy is in itself, and what unreasonable prejudices are sometimes taken up against it."

He was sent for, while minister of St. George's, to baptize the child of a dissenter in his parish; upon which occasion he made use of the office of baptism, as prescribed by the Church of England, which he had got entirely by heart; and he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience was extremely affected with his performance; and notwithstanding that he used the sign of the cross, yet, they were so ignorant of the offices of the Church, that they did not thereby discover that it was the common prayer. But after that he had concluded that holy action, the father of the child returned him a great many thanks, intimating, at the same time, with how much greater edification they prayed who entirely depended upon the Spirit of God for his assistance in their extemporaneous effusions, than those did who tied themselves up to premeditated forms; and that if he had not made the sign of the cross, that badge of popery, as he called it, no-

*Annals  
of Bishop  
Bull*

body could have formed the least objection against his excellent prayers. Upon which, Mr. Bull, hoping to recover him from his ill grounded prejudices, showed him the office of baptism in the liturgy, wherein was contained every prayer which he had offered up to God, on that occasion; which, with farther arguments that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the parish church, and never more absented themselves from Mr. Bull's communion. From whence we may reasonably conclude that as a mistaken zeal may throw contempt upon what justly deserves to be admired, so also that gravity, seriousness, and devotion, in reading the prayers, are necessary to secure that respect to the liturgy which its own excellency requireth from us.

## RELIGIOUS INTELLIGENCE.

### EASTERN DIOCESE.

THE annual convention of the Eastern Diocese, was held in Windsor, Vermont, on Wednesday, the 24th September, 1823.

Present,

Right Rev. Alexander V. Griswold, D. D. Bishop.

Clergy.

Rev. Samuel F. Jarvis, D. D., James Morss, Asa Eaton, Aaron Humphrey, Titus Strong, Benj. C. Cutler, Deacon, Lot Jones, Deacon,—Massachusetts.

Rev. George Leonard, Abraham Bronson, Joel Clap, Carlton Chase, Benj. B. Smith, Elijah Brainard, Deacon, Samuel B. Shaw, Deacon,—Vermont.

Rev. James B. Howe,—New Hampshire.

Laymen.

Mr. Dana Miller, Bellows Falls, Mr. Guy Bridgman, Guilford, Mr. Danforth Billings, Arlington, Hon. Dudley Chase, Bethel, Hon. Jona. H. Hubbard, Windsor, Hon. Dudley A. Tyng, Newburyport, Mr. John Sowdon, Boston, Mr. Christopher Seaton, Cornish, Major Ezra Jones, Claremont, Mr. C. C. Brainard, Walpole.

Divine service performed by Rev. Dr. Jarvis, Sermon by Rev. Mr. Strong. The holy communion was administered by the Bishop, assisted by Rev. Dr. Jarvis.

Rev. Titus Strong was chosen secretary, the former secretary having declined a reappointment.

Voted, That such clergymen, candidates for orders, and lay members of the Episcopal church as may be present, who are not members of the convention, be admitted to honorary seats. The Rev. Mr. Marshall and the Rev. Mr. Robertson from the diocese of Virginia, and the Rev. Mr. Dyer, from the diocese of New York, took their seats accordingly.

Voted, That the rules of order be observed which were adopted at the last meeting of this convention.

Voted, That the thanks of the convention be given to the Rev. Mr. Strong, for his sermon this day delivered, and that a copy be requested for publication in the Gospel Advocate.

Voted, That the thanks of the convention be given to the Rev. Mr. Eaton, for his faithful services as secretary, from the organization of the diocese in 1810, to the present time.

Rev. Messrs. Morss and Howe were appointed a committee to communicate the two foregoing resolutions.

The following persons were appointed the standing committee, for the ensuing year, viz :—

Rev. Asa Eaton, Rev. Samuel F. Jarvis, Rev. James Morss, Rev. Nathan B. Crocker, Rev. Carlton Chase, Rev. Petrus S. Ten Broeck, Rev. Charles Burroughs, Hon. Dudley A. Tyng, George Brinley, Esq.

Voted, That the alteration in the second article of the constitution, that the words "in each of the states by rotation" be struck out, and the words "such place as shall be agreed upon at the preceding convention" be inserted, which alteration was proposed at the last meeting of this convention, be, and the same is hereby adopted.

Voted, That the alteration proposed at the last meeting of this convention in the same article, that after the words "lay delegate" the words "or delegates not exceeding three," be inserted, be, and the same is hereby adopted.

Voted, That the alteration in the 10th article of the constitution, proposed at the last meeting of this convention, that the word "biennial" be struck out, and the word "annual" inserted, be and the same is hereby adopted.

Voted, That the next meeting of this convention be held in Portland, Maine.

Rev. Messrs. Morss, Howe, and Chase, were appointed a committee to report a regular and correct list, of the clergy and churches in this diocese.

The report includes, in Maine, 2 Churches and 2 Presbyters. In Massachusetts, 18 Presbyters, 5 Deacons and 21\* Churches. In Vermont, 5 Presbyters, 2 Deacons and 19 Churches. In New Hampshire, 5 Presbyters and 6 Churches. In Rhode Island, 6 Presbyters, 2 Deacons and 7 Churches.

Total 36 Presbyters, 9 Deacons, 55 Churches.

Adjourned to Thursday.

Thursday, Sept. 25.—The Bishop delivered his address, agreeably to the provisions of the 45th canon.

Resolved, That the thanks of this convention be, and they hereby are returned to the Right Rev. the Bishop of the diocese, for his excellent address, and that a copy of the same be requested for publication in the Gospel Advocate.

Resolved, That for the better circulation of this address, through

\* There are 23 churches in Massachusetts, in the sense of incorporated societies, though there are but 21 buildings for public worship.

the diocese, it be made the duty of every clergyman to read the same to his congregation, or congregations, on some occasion of public worship.

Rev. Mr. Leonard and Rev. Dr. Jarvis were appointed a committee to present the foregoing resolutions to the Bishop, who reported, that he would comply with the request of the convention.

Resolved, That the committees reported at the last diocesan convention, to solicit subscriptions and donations to the Episcopal fund, be requested to attend to the business referred to them, the ensuing year, and that the secretary furnish each member of the said committees with a copy of this resolution.

Resolved, That the committee appointed at the last convention of this diocese, upon the subject of providing a uniform system of catechetical instruction, be requested to prosecute the object contemplated in their appointment, and report to the next convention.

Resolved, That the standing committees of the several states, in this diocese, be requested to make inquiry into the character and situation of such clergymen, as have been reported within this diocese, who are neglecting the duties of the ministerial office, and to take such measures respecting them, as the canons of the Church may authorize and require.

The Rev. Dr. Jarvis, Rev. Mr. Morss, and Hon. Mr. Tyng, were appointed a committee, to ascertain whether any, and what clergymen, are in the diocese, whose names ought to be added to the list as reported.

Divine service was performed by Rev. Mr. Humphrey, Sermon by the Bishop; and the holy communion was administered. Rev. Lot Jones was admitted to the priesthood, and the convention adjourned, sine die.

Attest, T. STRONG, Secretary.

---

The Constitution of the Protestant Episcopal Church, in the Eastern Diocese of the United States of America.

Article 1. The States of Massachusetts, Rhode Island, New Hampshire, Vermont, and Maine, shall constitute one Episcopal diocese, in subordination to the general convention, and shall be entitled, "*The Eastern Diocese of the United States.*"

Art. 2. There shall be annually held, a convention of the Church in this diocese, on the last Wednesday in September, in such place as shall be agreed upon at the preceding convention, composed of the clergy belonging to the diocese, and a lay delegate, or delegates not exceeding three, from each of the churches, which may have been recognised by the bishop, or standing committee of the diocese.

Art. 3. The convention shall deliberate and act in one body, but shall vote in distinct orders, when any member shall call for such a division on any question, and in such case, a concurrence of a majority of both orders, shall be necessary to give validity to any measure.

Art. 4. The bishop, or if no bishop be present, a clergyman, chosen by ballot, shall be president of the convention.

Art. 5. At each meeting of the convention, a secretary shall be chosen by ballot, who shall keep a true and fair record of the proceedings of the convention, and at the close of each session, shall furnish the bishop with a copy of the same, or, if there be no bishop the standing committee.

Art. 6. There shall be a standing committee, elected at each stated meeting of the convention, consisting of nine persons, one of whom shall be from each state in the diocese.

Art. 7. Whenever, hereafter, the episcopate of this diocese shall be vacant, the standing committee shall give information thereof, to the secretary of each state convention in the diocese, and also of the time and place of a special convention for the purpose of filling up such vacancy, which special convention shall consist of the clergy belonging to the diocese, and a lay delegate from each of the churches, which may have been recognised by the bishop or standing committee, and shall be held, at least, three months after such information is given. And in every election of a bishop, the clergy shall make a nomination by ballot, which nomination shall be approved by a majority of the lay delegates present, before the choice shall be considered valid.

Art. 8. Standing rules, for the orderly conducting of business, shall be devised from time to time, in biennial convention.

Art. 9. No state shall withdraw from this diocese, without the approbation of the house of bishops.

Art. 10. No alteration shall be made in this constitution, but in annual convention, nor unless it has been proposed in a previous convention, nor without the concurrence of a majority of the delegation from at least three of the states in the diocese.

Adopted, May 31, 1810. Amended, Sept. 1822, and Sept. 1823.

---

#### VERMONT.

THE annual convention of Vermont was held June 25, 1823, in the church at Middlebury. The bishop being absent, the Rev. Abraham Bronson was elected president. The Rev. Joel Clap was elected secretary. Of the clergy there were present 5 presbyters and 1 deacon, and of the laity 17 delegates the representatives of 15 parishes. There are 19 parishes in Vermont the most of which are very small. The following table gives as accurate a view as we can present from the journal of the convention.

Counties.	Towns.	Rectors and Ministers.	No. of Churches.	Churches.	Families.	Baptisms.	Marriages.	Funerals.	Communicants.	Sunday Scholars.	Observations.
Bennington	Arlington	R. Abraham Bronson	2	{ Bethel* }			1	11	80		* These churches for the last year have suffered much from deaths and removals, and but one communicant has been added to each.
	Manchester		1	{ Bethesda* }			1	5	57	40	
Windham	Sandgate	L. R. C. P. Bronson	1	{ Zion* }	30	5	2	5	22	50	† Guilford, this parish was destitute of clerical services the greater part of the past year.
	Guilford	M. Samuel-Brenton Shaw	1	{ St. Matthew's† }	65	1	2	5	45	50	
Windsor	Bellevue Falls	R. Carlton Chase	1	{ Immanuel }			1	3	26		‡ The parish in Middlebury has been long vacant and has suffered much from the removals, deaths and dependency of its friends. They are now making active exertions, which it is hoped will be successful.
	Windsor	R. George Leonard	1	{ St. Paul's }					56		
Rutland	Bethel	Mrs. Joel Clap	1	{ Christ }							§ Removals the last year seven.
Addison	Rutland	vacant	1	{ Trinity }							
	Vergennes	R. Benj. B. Smith	1	{ Trinity }		3	3	6	27		** These parishes have sustained a very great loss in the sudden death of the Rev. Jordan Gray of whom an obituary notice will be seen in page 261, of this volume.
Chittenden	Middlebury	R. Joel Clap	1	{ Trinity }		17	3	2	62		
	Shelburn		1	{ Grace }					42		†† These parishes have sustained a very great loss in the sudden death of the Rev. Jordan Gray of whom an obituary notice will be seen in page 261, of this volume.
Franklin	Fairfield	Mrs. E. Brainard	1	{ Union†† }					24		
	Sheldon		1	{ Union }					12		‡‡ Removals the last year seven.
	St. Albans		1	{ All Saints }					27		
	Montgomery	vacant**	2	{ Calvary }							§§ Removals the last year seven.
	Enosburgh		1	{ Calvary }							
	Berkshire		2	{ Calvary }							¶¶ Removals the last year seven.
			19		95	45	8	34	551	90	

In 8 congregations 45 baptisms, in 5 do. 8 marriages, in 8 do. 34 funerals, in 15 do. 551 communicants.

The following gentlemen were elected the standing committee for the ensuing year, Rev. Abraham Bronson, Rev. Carlton Chase, Rev. George Leonard, Rev. Benj. B. Smith, and Rev. Joel Clap.

The following canons were adopted by the convention.

#### CANON I.

##### OF THE MODE OF TRYING CLERGYMEN ACCUSED OF MISDEMEANOR.

Whenever the standing committee shall have reason to suspect any clergyman of this Church to be guilty of infidelity, heresy, vice, or irregularity of any kind, it shall be their duty to inquire into the circumstances of the case; and if, upon such inquiry, they are convinced that there exists sufficient cause of complaint, they shall represent the same to the Bishop, at the same time stating specifically whereof the party is excused; whereupon, by order of the Bishop, a council of presbyters, consisting of not less than three, shall be convened, who, under the direction of the Bishop, shall proceed in due time to try the party accused; a copy of the accusation or accusations, and twenty days notice of the time and place of trial, being first communicated to such party. And furthermore, it shall be the duty of the standing committee at such trial, to lay before the Bishop and his presbyters, such evidence as they may be able to obtain relative to the case under investigation.

#### CANON II.

##### OF THE FORMING AND ORGANIZING OF CHURCHES.

Whenever any number of persons in this state shall form themselves into a regular society, of the Protestant Episcopal faith, in such a manner, as that they will become a body corporate according to law, and their proceedings shall be sanctioned by the bishop of the diocese, and standing committee of this state; or, in case of a vacancy in the episcopal office, by the state convention or its standing committee, they shall be admitted to all the rights and privileges of a regular church, subject at all times to the authority and discipline of said bishop, or, in case of a vacancy in the episcopal office, of said convention, or its standing committee.

The agents and attorneys of the Incorporated Society established in London for the Propagation of the Gospel in Foreign Parts having been requested to lay before the convention information relative to the lands owned by the said society, made the following report. We give this document entire, as we trust our readers will be much interested in its contents.

“To the Convention of the Episcopal Church of the State of Vermont, now convened at Middlebury, the undersigned, Agents and Attorneys of the Incorporated Society established at London for the Propagation of the Gospel in Foreign Parts, for recovering the possession of their lands in the state of Vermont, and appropriating the avails thereof for the support of the Protestant Episcopal Church in said State, in compliance with the request contained in your resolution of the 24th inst. cheerfully give to the Convention the following information relating to said lands.

“By the charters of most of the townships in this state issued by the,



governour of New Hampshire, one right in each township was granted to the Incorporated Society established at London for the Propagation of the Gospel in Foreign Parts. Soon after the issuing of the charters, and before the towns were generally settled, the revolution intervened, by which the territory became independent of Great Britain. Soon after the treaty of peace, to wit, on the 20th May, the society knowing they were vested with property in the late American colonies, and that their title thereto was secured to them by the treaty of 1783, passed the following resolution. '*Resolved*, That the secretary do write to some one or more members of the Church of England in each of the states of America, in which the society has any property, to take all proper care in securing said property, and further to inform such persons, that it is the intention of the society to make over all such property to the use of the Episcopal Church in that country, in whatever manner or form, after communication with the several governments, as shall appear most effectual for that purpose.' A copy of the foregoing resolution having been transmitted to the principal Episcopalians, in the United States, measures were immediately taken by the Church in the state of New Hampshire, to procure the lands belonging to the society in that state, consisting of a right in most of the towns, granted in the same forms as were the townships in this state. And they soon after procured from the society a conveyance to Messrs. Adams and Sheaf, or rather procured a power of attorney to them, authorizing them to recover possession of the lands in the name of the society, and to appropriate the rents and profits to the support of the Church in that state. Suits were afterwards commenced by said agents, to recover possession of the lands, in the state courts, and in the court of the United States, and recoveries had in both. It does not appear by the journals of the convention in this state, that any thing was done by the Church towards procuring the lands from the society until the month of September, 1794, when the convention appointed a committee to make application to the society for the lands, consisting of the Rev. Bethuel Chittenden, the Rev. Daniel Barber, the Rev. J. C. Ogden, Messrs. Eleazer Baldwin, Truman Squier, Matthew Lyon, and Ebenezer Marvin. It appears that this committee made application for the lands to the society through their agent, Col. John A. Graham, but were unsuccessful.

"It does not appear that any further step was taken by the Church, to obtain said lands, until the meeting of the convention at Arlington, in the year 1805, when the convention directed their standing committee to take further steps to obtain the society lands in Vermont; and appointed on said committee the Rev. Bethuel Chittenden, the Rev. Abraham Bronson, Daniel Chipman, Truman Squier, Martin Roberts and Anson J. Sperry, Esqrs. This committee also made application to the society for their lands in this state, but failed in their application as appears by a letter from the secretary of the society to Bishop Moore, through whom the application was made, bearing date Nov. 30, 1808. The reason why this application was unsuccessful, is perfectly obvious from the following extract from said letter. 'There have been indeed a variety of applications from the state of Vermont, so

different in their object and design, that the society could not comply with any of them, desirous as they are to extend the cause of religion to the utmost of their power.' No further steps were taken to obtain the lands, until the year 1811, when the Rev. Abraham Bronson and Anson J. Sperry, Esq. delegates from this state to the general convention of the Protestant Episcopal Church of the United States, holden at New Haven, in Connecticut, in the month of May, obtained a resolution of the convention, directing Bishop White, the presiding bishop of the house of bishops, to write to the society in London, in behalf of the convention, and inform them, that the Church in Vermont was regularly organized, and under the care of the bishop of the Eastern diocese, and that a board of trustees of donations to the Church had been incorporated in Massachusetts, and that it was the opinion of the convention that their lands in Vermont might be safely conveyed to such agents and attorneys as might be recommended by said board of trustees, and approved of by the convention of Vermont. In pursuance of the above resolution, such letter was written by Bishop White, and on the recommendation of the leading Church people in Vermont, the said trustees in Boston on the 5th day of June, 1815, recommended the present agents, and this recommendation was approved of by the convention of this state holden at Arlington, on the 28th day of the same June. The agents thus appointed, by order of the convention, immediately transmitted all the papers and documents relating to the application to the society for the lands, to the Hon. and Rev. Charles Stewart, who then resided in the province of Canada, and was about to visit London. This extraordinary man, was one of the Scottish nobility, who had taken orders in the Church, and whose piety and zeal in promoting her interest, had prompted him to cross the ocean, and to place himself in that part of the province of lower Canada which borders on this state, and there spend his time and his income in forming churches, and in visiting the families in that new settled country and giving them moral and religious instruction. The influence of such a man, the agents were sure, would remove that jealousy and suspicion, which the society had imbibed, in relation to the Church in Vermont. In this they were not disappointed. A power of attorney was executed by the society, bearing date the 5th day of December, 1816, authorizing the agents and attorneys 'to sue for and recover possession of said lands, and for and in the name of said society to lease them or any part of them, to such person or persons, and for such term or number of years, and at and under such yearly and other rent, as they, or a majority of them, should think fit and proper, and also to sue for, recover and receive all rents, incomes, and profits which then were or should become due and owing to said society.'

"The power given to the agents to appropriate the rents and profits is as follows, to wit. 'There shall be appropriated such parts and shares of such incomes and profits as the agents and attorneys shall judge just and proper to the use and benefit of such person as may be elected and canonically consecrated to the office of bishop over the said state of Vermont, and to the use and benefit of his successors in

the office of bishop in said state, and the remaining incomes and profits of said lands to be appropriated to the use and support of a clergyman and his successors of the Protestant Episcopal Church in each of said townships, when a church shall be formed therein, and the worship of God performed according to the liturgy of the Protestant Episcopal Church in the United States of America. And in such towns where no church shall be established as aforesaid, the remaining income, rents, and profits to the support of clergymen, building of churches, defraying the expense of suits for the recovery of said lands, and the incomes and profits thereof, and for such other uses and purposes as the said agents and attorneys shall judge will best conduce to the welfare of the Church in said state of Vermont, and to do all other acts and things concerning the premises, as fully, in every respect, as the said society can or could do. And one or more attorneys under them for the purposes aforesaid, to make, and again at their pleasure revoke.'

"After the receipt of the foregoing power of attorney, the agents waited until well advised respecting the title of the society, before they commenced any suit for the recovery of the lands. When satisfied that the fee of the land was in the society, and that they must recover possession of them in a court of law, the agents caused an action of ejectment to be commenced before the circuit of the United States, against the town of New Haven, and William Wheeler, their tenant on a lot laid to the society right in that town. The object of the agents in commencing the suit against the town of New Haven, in preference to any other town, was, that they were sure the suit would be defended to the utmost, and carried to the supreme court of the United States for a final decision, that all further litigation might be prevented. In this they were not disappointed. The town of New Haven employed counsel to defend the suit, and, while pending in the circuit court, made application to the legislature, who appointed an agent to defend the suit and made a liberal appropriation of money to defray the expense. The counsel for the society, and the counsel employed by the state on the part of the defendants, united in taking such a course with the suit, that a final decision might be had therein by the supreme court of the U. States, which should satisfy all parties in relation to the title of the society to these lands, and thus prevent further litigation. With this view it was agreed that a special verdict should be drawn up, embracing all the material facts; and it was further agreed, that if, on the argument of the case before the supreme court, it should appear that any material facts on either side had been omitted, they should be added to the special verdict. Mr. Hopkinson of Philadelphia, argued the cause for the society, and Mr. Webster of Boston, for the defendants, and both were satisfied that the special verdict embraced all the material facts in the case. The cause was argued in the winter of 1822, and taken under consideration by the court until the last term of the supreme court, when judgment was rendered for the plaintiffs by six judges, one judge dissenting.

"The agents are therefore confident that all further litigation would

be useless, and that it will not be necessary to resort to any further actions of ejectment.

"On the 30th of April last, the agents met at Middlebury, to take measures for leasing the lands, and although satisfied that they could recover all the prior rents which had been paid to the towns, yet under all the circumstances it was unanimously agreed to lease them to the present tenants, without requiring the payment of the rents which had become payable before the decision of the supreme court was made known. That the buildings and betterments made on the lands by the tenant should be considered as his, and the land be leased to him at a rent proportioned to the value of the land, without reference to the buildings and betterments made by him; but this on condition that the tenant surrender his lease from the town, so as to cut off all claim of his against the town.

"Agents were also appointed in the different counties authorized to execute leases in the name of the society, and it is confidently believed that leases will be taken of the lands, and no further sum expended in hopeless litigation.

"In relation to the probable income of the lands, the agents cannot at present give any satisfactory information. We believe that the annual income will amount to four thousand, and that it will not exceed five thousand dollars.

ABRAHAM BRONSON,  
DANIEL CHIPMAN,  
ANSON J. SPERRY.

"*Middlebury, June 26, 1823.*

"NOTE.—It is necessary to remark that the only remaining agent, the Rt. Rev. Alexander V. Griswold, was unable to attend the state convention, and that his signature is, therefore, necessarily wanting."

A committee, consisting of the Rev. Benj. B. Smith, George Cleaveland, and Dorastus Wooster, esquires, was appointed to make such remarks on this report as might be useful to the members of the Church in Vermont. These remarks are in the main judicious and well timed; though there are some points on which we should wish for further information, and others in which we think the spirit of conciliation has led to incautious admissions. With these exceptions we think the "remarks of the committee" an able and eloquent defence of rights, which, if justice and equity had uniformly prevailed, would never have been called in question. We therefore present the whole to our readers with one or two notes on those parts on which we could have wished to have seen somewhat different language.

"In addition to the facts contained in the body of this report, in relation to the first grant and succeeding history of these lands as drawn from papers in possession of the agents, there exists a variety of others, which will sufficiently explain why such grants, and to so large an extent, were made. Gov. Wentworth, under whose administration they took place, was himself an Episcopalian. But at that period the number who thought like him was very small. They were emphat-

cally a minor sect.\* Congregationalists made up a vast majority of the colonists. Indeed that denomination was by the colonial government considered and treated as the established religion. In pursuing the reigning policy of the age to promote the settlement of the new plantations, the government foresaw that they would be chiefly settled by the prevailing denomination. Whatever encouragement, therefore, was necessary in those early periods for the introduction and support of religion, was less necessary for the reigning sect, than for minor ones.† Their numbers constituted an obvious and sufficient resource. But it was presumed that Episcopalians would not be easily induced to remove far back into the remote settlements, without some reasonable hope and strong encouragement that they would be able to maintain the ministry and services to which they were so strongly attached. What expectations were wanting from their numbers, needed to be supplied in some other way. Accordingly, whilst only one right of land was given to the first settled minister, who, it was foreseen, would commonly be a Congregationalist, two rights were granted to Episcopalians, one, for a glebe, and the other for the benefit of the Society for Propagating the Gospel in Foreign Parts.

"The first right, in most cases, fell into the possession of the ruling denomination; and, as it became, in fee, the property of the first settled minister, appears to have answered the very purpose which the grantors expected and designed.

"And under the expectation that the other rights would finally enable them to support their own ministers and services, several Episcopalians were induced to remove to the new townships. But, owing to a variety of causes, their hopes have been deferred, baffled, and nearly destroyed. And the posterity of those persons who were induced to move into a region so remote from the field of Episcopal ministrations, are reduced to depend for the supply of them, upon their own exertions, and the small remnant of property which has at length been recovered. And it is presumed that no objections will be urged against their receiving possession of this property, since every other publick right has been secured to its designated use and employment.

"But, if any such objections should be raised, it is difficult to see what they can effect. From the report of the agents it will be seen, that every arrangement was made to have the decision which has

\* We must again protest against the use of the term "sect" as applied to the Episcopal church. If our doctrines, government, discipline, and worship are those of the catholic church in the days of her apostolick purity, how are we a sect? We presume that the writers of these remarks would be the last to admit that we are a "heresy," yet, if they will consult the New Testament, they will find that "sect" and "heresy" are synonyms. On this point we beg leave to refer our readers to our review of Bancroft's Sermons, (vol. ii. p. 379.) Let us leave this loose language to those whose principles tend to separation: ours are all fitted to produce union and harmony. *Ed.*

† Here is again the same incautious admission. We assert, with confidence, that there is not one "sectarian," or heretical tenet to be found in our liturgy, ordinal, or articles. *Ed.*

been given, a final one. The cause was carried to the highest tribunal, was advocated by the most able counsel, and decided, after a full investigation, by a court, the very constitution of which places its judges far above all personal or state influence. And in this case it is in vain to look for any sectarian prejudices,\* for not only the same court, but the same judges, decided the glebe case against the Church, by which she is for ever deprived of the use of those lands,† which has now given judgment in favour of the Society for Propagating the Gospel.

“It is presumed that no persons would be disposed to urge objections against the recovery of the Propagation Lots, if they could be made to believe that the benefits which will be derived from them in future, will be far greater than any which have been hitherto realized.

“It is confidently expected that this position will appear clearly and abundantly supported by a comparison of the nature and extent of the former and future good effects resulting from the application of the avails of these lands.

“No attempt will be made to undervalue or depreciate the benefits of education. Here the language of the most extravagant eulogy is scarcely the language of truth. The invaluable effects of a good education, and of the widest possible diffusion of it, are far beyond all human calculation. They are not to be made matter of cool mathematical calculation. They cannot be taken hold of, and counted and weighed. At the same time, they are known by effects too mighty to be overlooked, and are felt with an energy and a blessedness which cannot be mistaken. Parents cannot see how education blesses their offspring, but they can feel that under its influence they are growing up to make glad their hearts. Children cannot feel the hand which is moulding their characters and their hearts, but they find themselves growing up bold in thought, proud in feeling, aspiring in hope, and vigorous in enterprise. The secret influence of general and good education is noiseless and unnoticed in its progress, but its results are too mighty and too glorious to pass unregarded. The community is blessed by it, through all its limits. And our homes are made the pure, contented, and happy abodes which we find them, in a great measure by means of the education which has exalted their inmates.

“But are these blessings to be compared with those which flow from the diffusion of Christian knowledge and piety? Separate the ingredients of a nation’s knowledge from the ingredients of a nation’s morality, and what is their real estimation? They will prove the materials of ruin and desolation. Clear heads are dangerous pioneers to bad hearts. Religion alone can sanctify knowledge, and make her the handmaid of happiness. Politicians are mistaken when they refer our civil and social advantages chiefly to the diffusion of knowledge. It is much more fairly ascribed to the influence of religion.

\* We should, in this case, have said, prejudices in favour of the Church. *Ed.*

† We had an idea that this decision was not on the merits of the case, but with regard to the person who had a right to bring the action. *Ed.*

It is this which has prevented the curses which are inseparable from a state of intellectual culture, if moral culture does not keep pace with it. Intelligence elevates the character, but religion preserves it, when thus elevated, pure, and refined, and pre-eminently happy.

"Other securities were provided for the diffusion of the less valuable of these blessings. The lands in question were consecrated to the higher and better purpose. For many years they have been diverted from their designated and proper channel, and it is highly satisfactory to the friends of the Church, that although they have not been suffered "to make glad the city of our God," they have been watering a fair garden, and maturing valuable fruits. And, on the other hand, they cannot be brought to believe that good men will ever resist the application of these lands to the high uses of Christianity, upon the pretence that it will be robbing the state of a great benefit. Surely the good sense and the happy experience of the people of Vermont will not suffer their schools to languish because lands, to which they had no legal right, are withdrawn from them. They cannot be so ungrateful and unreasonable as to charge upon Episcopalians the fault of any injury which schools may suffer from giving up an income to which their claim was unrighteous and illegal.

"We are bound, therefore, to believe that new efforts\* will be made in behalf of schools; and in addition to the blessings which the state will derive from their increased prosperity, it will find its moral and religious character very much elevated and improved by the labours of those clergymen whom these funds will support. The sum of good will thus be greatly increased; and the community will receive unexpected benefits from a decision which some affect to believe will be a great disadvantage to it.

"The grantors of the publick rights appear to have been impressed with a very correct sense of the general advantages of both these methods of diffusing knowledge, and to have given no very equivocal expression of their estimate of the value of the one method above the other, when they assigned one right to schools, and three to the support of religion. In the course of events two of these have been secured for the benefit of schools, and one for the use of a minister. Now if it were a question with the community at large how the remaining right should be disposed of, we cannot conceive that it would completely reverse the decision of those excellent men, by giving three rights to the less valuable object, and one only to religion; more especially as the doing of this would divest one denomination of Christians of two portions of land intended for them. It would surely seem to your committee that all may well rest contented in the present equal division of these rights between these invaluable objects.

"These hopes may be rendered less sanguine, by the objection that the prejudices and partialities of the people are such that they will

"\*It may not be improper to remark, that the annual amount secured to schools by law, is not in the smallest degree affected by their being deprived of the use of these lands. The only effect of this loss to the schools, will be that the taxation in certain towns will be slightly increased."

not attend the ministrations of the Episcopal clergy. Still there are some few individuals scattered in almost every town, who decidedly prefer that mode of discipline and worship. And, in a region which boasts of perfect toleration, it ought certainly to give general satisfaction and pleasure, that any part of our population will at length have it in their power to worship God according to the dictates of their own consciences. But your committee are unwilling to believe that the alleged prejudices are so strong. They would deem it highly uncharitable, and would be exceedingly sorry to believe, that a church, whose doctrines are so scriptural and pure, whose government is so excellent and ancient, whose services are so devotional and sublime, can be the object of such extreme dislike that people will not attend upon its ministry ! They are persuaded, that the more the services of the Church are known, the better her doctrines are understood, and the oftener its ministry is attended, the less will prejudice have to say against it. They cannot help thinking and maintaining that the Episcopal church in this country and in England possesses, on the ground of the learning and piety of their clergy, and the abundance of their zeal and good works, in the bible and missionary cause, a claim upon the good feelings of Christian people, which will forbid them to avoid or oppose the clergymen who may minister in Vermont.

“ But it may still be insisted that such are the existing partialities and prejudices in the state, that the Episcopal clergy will not find congregations. If we are compelled to believe it, who are in fault ? If the people will not allow themselves to be relieved from a part of the expense of supporting clergymen ; if they refuse to hear those who are sent among them by means of the avails of the Church lands, are Episcopalians to blame ? Is the opprobrium to be cast upon them of depriving the state of great and extensive benefits ? Most assuredly, if the people of the state do not derive the greatest benefit from the expected application of the property which has hitherto gone to the support of schools, it will be owing to a cause which Episcopalians, more than any other persons, will have reason to deplore.

“ It is very natural to presume, that amongst the variety of remarks which the recovery of the ‘Propagation Lots’ will call forth, the motives and designs of Episcopalians will be subjected to animadversion and censure. It becomes their duty, therefore, if they are able, to vindicate their motives and intentions. And nothing can be easier than to set them above the reach of reasonable suspicion or reproach.

“ It surely can scarcely be objected against a man that he has been endeavouring to secure what he really believed was his honest right ! Episcopalians have all along been persuaded that their claim to the use of these lands was unquestionable. The most eminent jurists advised them to prosecute those claims, confidently predicting ultimate success. And the Society in England gladly relinquished to them their title, and delegated to them their powers. Is it surprising, then, or blame-worthy, that they have made an attempt at securing such a valuable extent of property ? Would they have been doing their duty, either to themselves or their posterity, if they had suffered these rights to have fallen into neglect and forgetfulness ? And especially when the condition and relative circumstances of Episcopalians



are regarded ; when it is recollected that they are a scattered and opposed people ; that they can seldom collect numbers sufficient to support a minister ; that they are warmly attached to very peculiar rites and observances, which none but their own clergy can administer ;—can it excite surprise, or incur blame, that they have exerted themselves to procure a provision for their ministers which will in some degree obviate the difficulties resulting from their small numbers, and scattered situation ? In such a case, is there a man living, or a society existing, that would not have been as active and energetick as the Episcopalians are stated to have been ?

“ Again, certain views have been presented of the benefits which not only Episcopalians, but the community at large, it is hoped, will derive from the recovery of these lands. Now Episcopalians are fully persuaded of the correctness of these views. And there can be no doubt but their conceptions of the extent of these benefits are quite as glowing as they should be. It may safely be granted that they are highly exaggerated and extravagant ; that imagination has outstripped the pace of sober calculation ; and that the good which will actually be secured, will not be, by any means, commensurate with their sanguine expectations.

“ But, however false and visionary these views may prove to be, they certainly form a perfect exculpation for Episcopalians. Benevolence, consistency, and religion, alike call upon them to exert themselves very actively in securing benefits which they believe to be exceedingly great. But their views cannot certainly be considered altogether visionary. And far from being blamed for labouring to send abroad the services and the ministrations of a church, which they honour and love, and regard as a peculiar safeguard to the most precious doctrines of the protestant faith, they should be highly commended for it.

“ But this point is capable of being placed in a light still more convincing. From the report of the agents it will be particularly observed, that the first movement towards securing the Society lands in the United States to the Protestant Episcopal Church, did not originate with the members or friends of the Church, but with the officers of the Society. The secretary was ordered to correspond with Episcopalians in this country, and to offer them for the support of their clergy, the possession and use of all the property which was vested in that Society before the revolution. It appears that they were ignorant of the extent of property which had been vested in them, but felt confident that they should still hold it, whatever might prove its amount, under the treaty of 1783. This important fact will serve several valuable purposes. It will show that the right of the Society to the lands which have recently been recovered, appeared very obvious to its officers long before it had excited any controversy. And it will exculpate the Church from any blame which might be supposed to attach to her, for prosecuting the claim which was so freely and generously resigned to her. What else could her friends have done ? If they had refused the generous offer, it would most probably have been of no benefit to the state ; for the Society would have prosecuted its claims in some other way, and the lands lost to the Church

would not have been gained by the community. But they were not so unwise and ungrateful as to disregard the noble propositions of the Society. They thankfully received the gift, and set themselves diligently at work to derive the utmost benefit from it. And to expect that they would have done otherwise, or to impugn their motives for doing so, is very unwarrantable and surprising.

“Your committee cannot fail to regard the principles adopted by the agents in relation to leasing the lands, and which they have announced in their report, as highly accommodating and liberal, calculated to leave a very favourable impression upon the minds of the people, and to quiet any needless fears by which the tenants or selectmen may have been excited. And they gladly embrace this opportunity of expressing their unanimous and very cordial approbation of the zeal and fidelity of the agents in the whole management of this important business. And, if their motives or proceedings are called in question, or aspersed by others, it is hoped that it will perfectly satisfy them to be assured that Episcopalians not only confide most perfectly in their integrity, but feel greatly indebted to their judicious, active, and disinterested exertions.

“And your committee cannot close their remarks without adding a few words of caution. It is very much to be feared that the hopes which are raised by the recovery of these lands will be far too high; and that much more will be expected from the agents than they can possibly perform. Their avails will not prove, by any means, as great as has been supposed and represented. The parishes must not expect to be relieved altogether from any taxation for the support of the ministry. And they should be cautious not to reduce it too far; for more injury is done by raising taxes ever so little, than good, by sinking them too low, or remitting them altogether. It will be expected therefore, that the parishes will continue to contribute to the support of their ministers about in the proportion of their neighbours. And every assistance which can hereafter be afforded, the agents will readily grant.

“It is feared that expectations have been raised that the agents will apply moneys to the erection of churches. But a moment's reflection will be sufficient to convince the friends of the Church that no appropriations can be more exhausting and ruinous. If new churches are built, parishes who have recently erected them, may fairly expect remuneration. If they are built in one town where there are lands, the inhabitants of other towns, whether Episcopalians or not, will raise a clamour for the same privilege. And thus a fund of ten times the extent of that entrusted to these agents, would soon be exhausted.

“Each town which settles a minister, will have an unalienable right, after deducting expenses, to the rents of the lands in that town for its use. If the inhabitants of such towns will erect a building for themselves, and settle a minister, they will doubtless receive assistance in proportion with the older parishes, and whilst they are building, perhaps, in larger proportion.

“Whilst, then, the members of our communion are admonished not to suffer themselves to be deceived by any extravagant and unfounded expectations, they are called upon to exert themselves with new and increased ardour in promoting the prosperity of the Church of

their fathers. Can we receive into our hands so rich a token of the zeal and disinterested piety of the grantors of these lands, and not feel excited to imitate them in their work of faith, and labour of love? Shall we receive at the hands of a merciful God so great and such timely assistance, and not feel constrained to show our gratitude, by new and unwonted exertions in the cause of his church?

“Every noble sentiment, every grateful emotion, forbids that we should do otherwise! And your committee, therefore, would unite with you in earnest and continual prayers to Almighty God, that he may bless and prosper us, that he may enable us to improve the means put in our hands for the advancement of his church, and that he may dispose the hearts of all men to assist and rejoice in her prosperity, till our Zion shall become the joy and the praise of the whole earth.

B. B. SMITH,  
D. WOOSTER,  
G. CLEAVELAND.”

---

### ECCLESIASTICAL INTELLIGENCE.

On Wednesday, Aug. 20, the annual convention of the Protestant Episcopal Church in New Jersey commenced its session. After the usual divine service, which was conducted by the Rev. Abiel Carter, of Savannah, in the diocese of Georgia, and an appropriate sermon by the Rev. Richard F. Cadle, of N. York, the Bishop of the diocese admitted to the holy order of deacons, Mr. Robert Brown Croes, his youngest son.

At a special ordination held in St. Paul's church, Boston, on Thursday, the 11th of September, the Right Rev. the Bishop of the Eastern diocese admitted Theodore Edson and William T. Potter, to the holy order of deacons. Morning prayer was conducted by the Rev. Dr. Gardiner, and a sermon delivered by the Bishop from 2 Cor. iv. 7. “We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” The candidates were presented by the Rev. Dr. Jarvis, and the Bishop was assisted in the administration of the communion by the Rev. Mr. Eaton.

At a special ordination held in St. Paul's church, Windsor, Vermont, on Thursday, the 25th of Sept. the Bishop admitted the Rev. Lot Jones, deacon, to the holy order of priests. Morning service was conducted by the Rev. Mr. Morss, of Newburyport, Massachusetts, and a sermon delivered by the Bishop, from John xx. 22, 23. Mr. Jones was presented by the Rev. Mr. Strong, of Greenfield, Massachusetts, for the church at Ashfield, where his labours have been greatly blessed, and his prospects of future usefulness very encouraging.

On Thursday, the 2d of October, the corner stone of a new Episcopal church was laid at Leicester, in Worcester county, Massachusetts. An address on the occasion was delivered by the Rev. Dr. Jarvis.

On Wednesday, the 8th day of October, the Rev. Alfred L. Baury was instituted Rector of St. Mary's church, Newton. The Rev. Dr. Jarvis, by the appointment of the Bishop, acted as institutor. Morning service was conducted by the Rev. Mr. Cutler, and a sermon preached by the Rev. Dr. Gardiner, from Jude 3. “That ye should earnestly contend for the faith which was once delivered unto the saints.”

THE  
GOSPEL ADVOCATE.

---

No. 36.] DECEMBER, 1823. [No. 12. Vol. III.

---

THEOLOGICAL.

TO THE EDITOR OF THE GOSPEL ADVOCATE.

THE GOSPEL COVENANT.

No. II.

It has appeared, from considerations already exhibited, that the covenant promulgated to Abraham was the Christian covenant, the same that now exists as a visible Christian church. It was "confirmed in Christ;" and "the law, which was afterwards added, could not disannul it;" it was a perpetual covenant, and was to remain in force, for the conversion and salvation of sinners, to the end of the world. This covenant has two visible ordinances, which shall now be the subject of our consideration.

The gospel is intended for two objects, both necessary to men's salvation. As all are guilty of *sin* and depraved in heart, this guilt must be pardoned, and this depravity must be done away, or they cannot be saved. To effect these necessary objects, the atonement was made and the Holy Spirit was given. The Saviour suffered to procure a pardon, and the Spirit was sent to purify the heart. These two things, then, *the atonement for sin*, and *the effusion of grace*, being essential parts of the gospel plan, two ordinances were instituted to represent them. These are the Christian sacraments. One of them points to the atonement, the other to the sanctification of our corrupt nature.

When the covenant was promulgated to Abraham, circumcision was instituted to represent this sanctification. It was appointed as an outward type of inward circumcision, a type of the regeneration and renewal of the human heart. It was a sign and seal of admission into the holy covenant, and was to teach men the necessity of inward sanctification, and intended as a means of producing it. The atonement for sin, the other great branch of the gospel system, was anciently represented by offering sacrifice, as a type of the sacrifice of Christ. When Israel came out of Egypt, this ordinance was reduced to a systematick form; the paschal lamb was commanded to be annually slain, to prefigure that Lamb of God, which in due time was to be sacrificed for the sins of men. Thus the church, under the Jewish form, had two sacraments, pointing to the two great doctrines of the gospel.

After the Saviour appeared, to put away sin by the sacrifice of himself, there was to be no more shedding of blood for sin. "The priesthood being changed, there was made a change also of the law." The covenant was altered into a new form. Two new sacraments were substituted in place of the old ones, and were set forth as signs of

that sanctification, and that pardon, which were anciently represented by circumcision and the passover.

1. The first ordinance under the present dispensation is *baptism*, which has been instituted in the room of circumcision, as an outward emblem of an inward and spiritual work.

It has, indeed, been contended, that these ordinances cannot both mean the same thing; because, as baptism is only a typical ceremony, if circumcision has any allusion to it, it must be a type of a type. But this objection arises from a mistaken view of the subject. One of these ordinances is not a type of the other; but each of them is a type of inward circumcision or spiritual regeneration. Both of them were instituted as seals of initiation into the same covenant, though under different dispensations; and therefore both speak the same thing, though in different language.

Another objection to our doctrine is, that none but males were to be circumcised; whereas baptism is to be administered to females. But this is answered by the apostle, Gal. iii. 28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." As if he had said, Under the former dispensation there was a difference made, but now there is none; there was a difference between Jew and Greek, &c. but all this is now removed, and all sorts of people are admitted to equal privileges! The covenant is the same, and the privileges are the same; only they are extended to other persons.

From this part of our subject we may draw the inference, that baptism is to be administered to the same subjects as circumcision, and to some others. All who had a right to the privileges of the covenant under the Jewish dispensation have the same right now; and some others have the right expressly extended to them by scripture covenant in the New Testament. We may then urge the propriety of receiving children into the Christian covenant. The privilege was allowed them under the ancient organization of the church; the same church continues now, with even more extended privileges; and therefore children have the same right, and parents are under the same obligation. The Lord said to Abraham, "I will establish my covenant between me and thee and thy seed after thee, to be a God unto thee and to thy seed after thee. Every man child among you shall be circumcised; and it shall be a token of the covenant between me and you." Such was the covenant of promise. St. Peter makes a similar declaration, but extends it to other nations. "The promise is to you and to your children, and to all that are afar off." Those *afar off* are the Gentiles. The meaning then must be, "The promises and privileges of the covenant are to you and to your children, and to the Gentiles whom the Lord shall call, and their children." This is the main ground for the practice of infant baptism. The covenant is the same as it was in the time of the patriarchs; children were then commanded to be received into it; that command has not been revoked, and therefore continues in full force.

So the matter was generally understood in the first ages of Chris-

tianity, and even almost down to the present day ; and so it is now understood by more than nineteen twentieths of the professing Christians in the world. The testimony of Christian writers, from the apostles downward, is clear and unanimous. Clement, who lived in the time of the apostles, says, " Baptize your infants, and educate them in the discipline and admonition of God." Justin Martyr, about forty years afterwards, affirms, that " baptism is to us in the place of circumcision." Irenæus, about eighty years from the death of St. John, says, " This also did the church receive of the apostles, to baptize infants." And he often speaks to the same effect. Tertullian, but a few years after, affords us the same testimony. Origen, about one hundred and thirty years from St. John's death, speaks frequently and clearly to the same effect. And about twenty years later, Cyprian and sixty-six other bishops in council unanimously declared, that " none were to be debarred baptism ; which rule," said they, " we think especially to be observed in reference to infants." Various other testimonies might be adduced from writers in the primitive ages ; but these are sufficient to show what was the general opinion at that time ; and as these writers lived, some of them in the very time of the apostles, and the rest soon after, they doubtless well understood what was the apostolick practice in relation to this subject. It cannot be said, that we have positive evidence from scripture, though we have much circumstantial evidence, that the apostles baptized children. But if they did not, it is hard to conceive how the whole Christian world should have adopted the practice in the next century, and declared that they received it from the apostles. It is then reasonably evident, that the apostles practised infant baptism ; and if so, the authority is sufficient for our purpose, and no scruples or cavils to the contrary should have any weight.

How strong are our obligations to observe the institutions of God ! When they are plainly set before us, who will dare to neglect ? When called to repent of sin, to embrace the Saviour, and attend upon the prescribed ordinances, who will presume to neglect or delay ? Who will turn away from the calls of the Almighty, and refuse to be entreated to his good ? This subject especially concerns those, who are in a state of heathenism, who keep at a distance from divine institutions, and are, perhaps, bringing up families in the same careless way. It becomes them well to consider, how they will answer to God for their criminal negligence, and how they will answer to their children and posterity for neglecting to put them in the way of those means of grace, which might have been blessed to their spiritual good.

2. The other ordinance prescribed under the present form of the Christian covenant is the Lord's supper. This was ordained " for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." It has a commemorative reference to that divine atonement, which was made for the pardon of sin, and which was anciently represented by the paschal lamb. It was instituted on the most solemn occasion, in the very night when our Lord was betrayed, when he had just finished his last legal passover, and

was actually offering himself up for the sins of men. The bread and wine are such exact symbols of the body and blood of Christ, that when he instituted and administered the ordinance, he said, "This is my body; this is my blood." St. Paul, speaking on the same subject to the Corinthians, said, "As oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come." This ordinance was enjoined upon all true believers. "Drink ye *all* of this," says our Lord, "Do this in remembrance of me." All who can come, humble and penitent, "not trusting in their own righteousness, but in God's mercy," are entitled to the privilege, and are under obligations to improve it. The particular manner in which this ordinance is administered, provided the elements are blessed and consecrated by a regular priest in the church of God, is probably not essential to its validity. The most solemn and devout manner should be preferred; and the whole soul should be engaged in exercises of devotion.

This sacrament, like the other, has not only "an outward and visible sign," but also "an inward and spiritual grace." It is designed and calculated to strengthen those who duly receive it, to give them a more lively sense of divine things, to promote the Christian graces in their souls, and to help them forward in the Christian path. If they are inclined to forget their Saviour, a new exercise of fellowship at his table will enliven their views, and lead them to a more clear recollection of the great and good things that he has done for their salvation. If their feelings are cold and languid, a visit to his altar will help to inspire them with new fervour. If they are gloomy and dejected, a fresh application at the sacred fountain will revive their hopes, and animate them with divine consolations. An humble and devout attendance upon this invigorating ordinance will always strengthen the soul for the Christian warfare, and guide it to victory and glory.

Such being the nature and design of the Lord's supper, will not all humble believers attend faithfully upon it? Will any of the servants of God shrink from obeying his commands? Will they carelessly disregard those institutions, which were appointed for their spiritual consolation? Do they not feel their weakness and their wants? And are they not anxious to make use of all the means, which have been devised to strengthen and sustain them in their course? As the Saviour's atonement is the only fountain of salvation, will they ungratefully neglect the appointed memorial of it, and turn away from the mercy set before them? If they continue thus negligent, it is to be feared they will decline from the path of godliness, fall from their steadfastness, and relapse into impiety and unbelief. Let the subject be seriously considered; and let it be ascertained, *who* is on the Lord's side, *who* is willing to take up the cross and follow Jesus to his sufferings and to his death, and in that way alone become partaker of his glorious resurrection.

The Lord's supper is nothing in itself; it is only a memorial, to teach us that a Saviour has been given and offered up for our sins. It should then remind us that we are sinners, lost and undone, insomuch that none but a Redeemer from heaven could deliver and save us.

Nothing but divine power could bring us back, and restore us to holiness and happiness. How desperate must have been our situation, to need such a method for our recovery ! How deep should be our humiliation, how ardent our repentance, and how fervent our gratitude, whether we reflect upon our own sinfulness, or upon God's mercy ! How earnest and faithful should we be in using every means appointed for our spiritual good ; that so we may be " delivered from the bondage of corruption, and brought into the glorious liberty of the children of God ! " Especially should those be awake and alive to their duty, who have ever obtained a comforting sense of the divine goodness. If they feel that the Lord has blessed them, let them fully enjoy the blessing ; and let their joy be increased by fervent gratitude and holy love. They have not " already attained, neither are already perfect." Sins and infirmities hang about them ; and they need farther advances in Christian grace. Penitence should therefore be constantly exercised ; supplications and prayers should be daily offered up ; the Christian ordinances should be faithfully attended ; and all the means of grace should be diligently used ; that the soul may be more purified from sin, more improved in piety and godliness, and more fitted for the happiness of heaven.

VERMONTENSIS.

---

SERMON.—No. XXIX.\*

Prov. iv. 26. *Ponder the path of thy feet, and let all thy ways be established.*

ALTHOUGH the general doctrines and precepts of Christianity, as applicable to mankind in all their relations and concerns, demand, in the course of publick instruction, our most frequent attention, yet it is of no little importance that our minds should occasionally advert to duties of a more particular character, which are imposed upon us by reason of the association with which we are connected, or the distinctive principles which we have been led to adopt. In addition to the obligations under which we are placed in regard to faith, repentance, and holy obedience, and to the fulfilment of which we are bound in common with others, there are some peculiar but necessary requirements which have reference to our differences of opinion and practice upon religious subjects, that claim from us a diligent and conscientious observance. As members, for instance, of the Episcopal church, it is incumbent upon us, my brethren, to examine, with fidelity, the nature of our institutions ; to be able to give a reason for the sentiments which we have imbibed, and to cultivate those feelings and habits that are best calculated to advance the interests of our cause. To ponder the path of our feet, and see that our ways are all established in truth, may, in this respect, be considered a duty which embraces an inspection of the motives and dispositions by which

\* Delivered before the Convention of the Eastern Diocese, at their last meeting, in Windsor, Vermont, Sept. 24, 1823.



we are influenced ; an acquaintance with the principles to which we have given our assent, and a constant uniformity in practice and profession. And it is with such a view of the subject, that I shall call your present attention to some of our more immediate obligations as Churchmen. In doing this, it will be my endeavour to enable you to comply with the injunction of the text by offering a few plain rules which, with the blessing of God, may be found useful in giving that direction to your steps which will be most conducive to your own peace and to the general welfare of our communion.

In the first place, the most sincere and decided attachment and preference are due from every individual to that system or mode of faith which distinguishes the religious community to which he belongs. In matters of conscience, and such as concern our relation to the Supreme Being, and to the events of a future world, there can be no justification of a course regulated only by motives of a temporal or worldly nature. Interest and fashion and convenience must give place to the convictions of the understanding, and in choosing the method which we intend to pursue for the inheritance of eternal life, we must be careful to ponder the path of our feet, and to establish our ways with a just sense of the claims and a uniform regard for the dictates of truth.

The Christian world, at the present day, is unhappily divided into numerous sects ; and, for the support and extension of the various opinions which prevail, separate churches and combinations of men have been established. The moderation and policy of a free government have given to the inhabitants of this country a constitutional right to associate themselves with whatever denomination they please, and in the exercise of this privilege they are not of necessity subjected to any control but that which is imposed by their own dispositions. But the latitude which is thus given to our selection does in no manner annul our moral obligations, and for the use that we make of our liberty we are answerable to Him who created us. This is a point which seems to be overlooked and disregarded by many. Such is the excitement of the present age upon theological subjects, and so extensive is the spirit of disunion and contention, that the influence of passion, or the temporizing directions of worldly prudence, are more engaged in the arrangement of the several classes of religious society than the sure and immutable principles of reason or revelation. And hence it is, that among those who, from a similarity of situation with ourselves, have been esteemed by us as friends and associates, united with us in the same cause and dependent upon the same means of instruction, we so often meet with indifference and even aversion to the promotion of objects connected with the best interest of our churches and the spiritual benefit of the individuals who compose them. Thus personal inconsistency brings discredit upon religion in general, and the prosperity of Zion is retarded by those who, from their station, might be expected to find their greatest happiness in building up its walls, repairing its desolations and beautifying its sacred temples.

The institutions of religion are not, like the employments of the world, to be as-umed and laid aside according to the caprice and fancies of the moment. They embrace the duties which we owe to God and our fellow creatures; they urge the doctrines upon which the eternal safety of our souls is dependent, and, from their exalted nature and all important design, they demand from us feelings and views with which no earthly consideration should ever be permitted to interfere. We have been taught that an interesting preparation is necessary to our happiness beyond the grave, and it can only be supposed, when we have acknowledged the path in which we intend to walk, that we have a just sense of its advantages in regard to our future existence, and that we have chosen it on account of its imagined rectitude and security. And if we are rightly instructed in the things of another world, and are accustomed to reflect with seriousness upon the value of those means of grace which are mercifully bestowed as our guides to heaven, we shall neither rashly nor thoughtlessly adopt any measure, or pursue any course, until we are convinced of its excellency, and are, therefore, qualified to prefer it above all others.

It is required of us that we should be active and zealous in all our duties; but how can we render a compliance, when we feel little or no interest in the system under which these duties are prescribed to us? If our connexion with a religious society result merely from considerations of temporal profit and gratification, what inducements shall we have to manifest our engagedness in the advancement of the Redeemer's kingdom, and to insure to ourselves, by diligent and unceasing improvement of our talents, the one thing needful?

But I trust, my brethren, that I need not endeavour to prove to you the absurdity of professing principles for which we have no regard, or the danger of treating with neglect and indifference the institutions which are to qualify us for the enjoyment of future glory. It cannot be doubted that your minds are duly impressed with a sense of the importance of truth, and that your consciences bear witness to the sincerity and ardour of your attachments. To justify and perpetuate your feelings and principles, we may, therefore, propose,

In the second place, the necessity of an acquaintance with the distinguishing characteristics of our profession. It is, indeed, from this that our preference and our zeal ought to arise; for how can any one vindicate either to himself or his fellow creatures his adoption and support of that which he does not understand? And yet, in this particular, there is a remarkable deficiency in the Christian world. Mankind are so strongly bound by the chains of education and habit, and their aversion to the investigation of serious subjects is so naturally produced by the variety of their pursuits, that they are, in general, willing to believe upon the authority of others, without giving themselves the trouble to examine into the character and evidences of their faith. But whatever may be the case with many, to us, my brethren, there can be no excuse for adopting our opinions upon trust. Situated as we are in the midst of a community where the or-

der and forms of the Church have, in most places, been but recently introduced, and where whatever varies from accustomed modes is likely to be viewed with jealousy, and opposed with bitterness, there is a peculiar necessity laid upon us to become acquainted with the ground of our principles that we may be enabled to maintain and defend them when attacked.

The members of the Episcopal church need never be afraid to examine the evidences by which the peculiarities of their system are supported, for they rest upon a basis which has withstood the storms and revolutions of ages, and the more they are made the subject of inquiry, the stronger will be our conviction of the truths which they establish. From the history of the Jewish nation through every period of its existence until the coming of the Messiah; from the institutions of the latter during his personal ministry upon earth; from the uniform practice of the apostles, founded upon the commission which they had received from their divine Master, and from the sanction of the church universal in its earliest and purest state, we derive the most satisfactory assurance of the validity of our claims and the conformity of our rites to the word and the will of God. And it is only necessary that the members of our communion should, with impartial views and unprejudiced feelings, apply themselves to the investigation of their principles, in order to the reception of that proof which will encourage and confirm them in the way of their duty. By giving their attention to the arguments in favour of our system, they will be led to a right understanding of the sinful nature, and evil consequences of that schism which produces a division of the mystical body of Christ, and be urged on to a zealous contending for the faith which was once delivered to the saints. Nor is the inquiry attended with any great difficulty or inconvenience; and if a due sense were generally entertained of the importance of a true belief and an authorized practice, there would be an anxious and a prevailing desire to know, with some degree of certainty, the grounds of that which was professed.

It is, my brethren, a duty which you owe, not only to your own consciences, but to the church of Christ, to make yourselves familiar with the leading arguments in favour of that particular mode of religious discipline and worship to which you have declared your attachment. The doubts and perplexities that are occasioned by ignorance cannot subsist in common with that peace of mind which is essential to the real enjoyment of your faith, nor can you, so long as you are unable to give a reason for what you believe, avoid those difficulties of decision and inconsistencies of conduct, which are, in a very high degree, prejudicial to the interests of the Church. When objections are pressed upon you which you cannot refute, you will not only be subjected to a personal uneasiness and mortification, but the adversary will take advantage of your weakness, and triumph in his opposition to the truth. "Ponder, therefore," in this respect, "the path of your feet, and let your ways be established," by an appeal to authorities which no artifice can evade and no bigotry deny.

In the third place, it is necessary, my brethren, that we should be well established in the doctrines of the Church. But here, although we have comprehensive creeds, and well digested articles for our assistance, we are, nevertheless, referred for our opinions to the holy scriptures which contain, as we are assured, all things necessary to salvation. And I believe, that upon a diligent and candid comparison, it will be found that whatever the Church teaches its members to receive has the sanction of the word of God, and that when we contend earnestly for the one, we shall, of necessity, be engaged in defence of the other also. For our guidance and encouragement in the way of righteousness we are instructed in the various principles and duties which concern our characters in their relation to an eternal world. We are told of the depravity of the human heart as a great moral disease which pervades the whole family of mankind ; we are pointed to the remedy provided in the mediation and atonement of Jesus Christ, who is set forth as the only ground of hope and justification to the sinner, and who, in his offices and his attributes, is represented as God over all blessed for ever ; we are assured of the aid of the Holy Spirit to renew our natures and to direct our steps, and we are urged to all the sincerity of repentance and obedience, from the powerful motives of a resurrection from the dead, and the judgment of the great day. These are the interesting subjects presented to our consideration and improvement in the various formularies and services to which we are accustomed, and, to the serious and faithful inquirer, it cannot be a matter of doubt and uncertainty that they are supported by the declarations of the bible. Considering, therefore, the truth and importance of those doctrines which constitute so great a part of our religious system, the duty of yielding to them our unqualified assent, and of resting upon them as the foundation of all that we can enjoy or hope for in eternity, must be apparent to all ; and, whatever may be the fashion of the times or the disposition to which we are prone, there can be no excuse for any individual in treating with neglect or irreverence the peculiarities of divine revelation. Let us, then, try our faith by the only sure standard, without regard to private feeling or popular prejudice, and whatever we find in agreement with the rules from heaven let us embrace and defend uninfluenced by the favour or the fear of the world.

Next to the doctrines of the Church, I would recommend, in the fourth place, the observance of its ordinances. It is usually expected, when men unite themselves with a particular society, that they will support its institutions by their example in practice as well as by other means. And, indeed, how can they be said to respect its interests, and to honour its laws when they uniformly refuse a compliance with its most distinguishing requisitions ? In this, there is, however, much ground for complaint and lamentation in the church of Christ ; for, although the reasonableness and utility of conforming to appointed regulations are acknowledged by the greater part, if not by all, yet but few seem sufficiently impressed with a sense of their nature and importance, to seek from them the benefits which they are intended to convey.

In the order of the Church it is required that none should neglect baptism, either as it regards himself or his children, for by this only do we become members of the visible kingdom of Christ, and have secured to us the means of grace which are found in the gospel dispensation. In connexion with baptism the apostolical ordinance of confirmation, or the laying on of hands, is set forth as a necessary mode of declaring and engaging in our own name, agreeably to the obligations which, in our infancy, were laid upon us by others. And finally, the sacrament of the Lord's supper is offered as the seal of all those covenanted mercies which almighty God has promised us in and through his Son Jesus Christ. Besides the duties, therefore, of prayer, reading the scriptures, and attending publick worship, which we would hope are not so often neglected by Christians, it is incumbent upon those who would comply with the whole will of God, by honouring the institutions of the blessed Saviour and his apostles, to participate in the other ordinances which have been mentioned; and if persons were more accustomed to reflection upon the subject, and more disposed to bring all their sentiments and views and habits into a strict conformity to the rules of the gospel, at the same time entertaining a just sense of the design and tendency of religious observances, we should, no doubt, have much less occasion to admonish and reprove our hearers for their neglect and indifference.

Fifthly, there is a duty to be particularly urged upon Christians, and which it becomes us, from our character and the situation in which we are placed, always to regard. This is union and peace, without which there can be neither publick prosperity nor personal happiness. The measures adopted or pursued for our overthrow by others, will, by the good providence of God in whom we trust, be made to recoil upon their authors; but division and contention among ourselves will soon prepare the way for our ruin. The most powerful weapons which assail the city from without will avail little towards accomplishing its destruction, but when discord and jealousy and strife have made their appearance within the walls, there is soon an opening for the enemy to enter, and in the advantage which is taken of mutual distrust and envy and recrimination, the invader is easily enabled to triumph in the victory.

The Church in this diocese has hitherto happily escaped the evil of internal disunion and contention, and to this circumstance, under God, we may attribute much of our present prosperity. May the peace and harmony which have so long prevailed be perpetual, and from united and obedient hearts may the word of life bring forth abundant fruit, to the praise and glory of God.

There is but one thing more to which I shall call your present attention, and this is the importance of exercising the kindest and most benevolent feelings towards those who are opposed to us. It was the command of our blessed Saviour that we should love and pray for our enemies and persecutors; and the precepts which he gave, he confirmed and illustrated by his own example. And when we consider how little is ever gained by the indulgence of bad passions;

how much disturbance is produced in society, and how many evils are perpetuated between man and man, by returning reviling for reviling, and railing for railing, we shall surely need no further argument to convince us, how contrary is the practice both to our interest and our duty. We cannot expect that all men will agree with us in sentiment, or that they will be content to follow the paths which we recommend. And when we take into view the nature of the human mind, the ease with which it imbibes prejudice, and the readiness with which it opposes whatever interferes with its own direction, it ought not to excite our surprise, or our anger, when we are subjected to the ill will of our fellow creatures. Our duty, however, is plain ; for, although our consciences will not permit us to make any sacrifice of principle, yet we may, and, indeed, we must, if we would be like minded with our Master, exercise in its full extent that divine charity which, under every provocation, suffereth long and is kind. Reciprocal resentments and animosities are altogether unbecoming, and contrary to the mild and forgiving character of the gospel. and the wounds which they cause are not soon healed ; but to overcome evil with good, to return blessing for cursing, and prayers for wrath, is the highest dignity of our nature ; and the effects may generally be expected to correspond with the excellency of the virtue.

I have now, brethren, in a brief and imperfect manner, set forth some of the duties which rest upon us as Episcopalians, and I trust that the subject will not be deemed altogether unsuitable to the occasion of our present meeting. In pondering the path of our feet, it will be well for us if we find that all our ways are established in truth, according to the rules which have been given. In the course of our observations we have shown the importance of a conscientious and steadfast attachment to the system that we have received ; of a sufficient acquaintance with the arguments by which its distinctive principles are maintained ; of a cordial reception of its doctrines ; of an observance of its ordinances ; of the preservation of peace and unity among ourselves, and of the manifestation of kindness and good will to others. It is for us to judge, by an examination of our hearts and lives, whether we have regulated our steps accordingly ; and if in any case, either on your part or mine, error has been adopted and persisted in, may a merciful God give us wisdom to perceive wherein it consists, and grace to amend our course in future. And to Him, whom we beseech to pardon all our sins and imperfections, for the sake of Jesus Christ our only Mediator and Advocate, be ascribed glory, honour, and dominion, now and for ever. Amen.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

IN offering you a few remarks on the subject of Christian modesty, it is not my purpose to speak of its nature or excellence. Every body is sensible to the charm which this amiable virtue imparts to the character of its possessor ; and every one perceives its nature, as well as its beauty, where he is not himself the example, in the dark shade which the want of it throws over every other quality. My object is

rather to point out a few circumstances in which some Christians among us are in danger, as it appears to me, of too much losing sight of a virtue which all so highly esteem. I shall hope to be able to do this in such a manner as not to make myself an example of the deficiency which I would wish to see corrected.

We in this country hear it so often repeated that "all men are born free and equal," that we are ready to forget that there is a diversity of gifts and stations in the allotments of Providence. Young men, specially, who are eager for usefulness or distinction, are not a little in danger of becoming, in their zeal, unmindful of the respect due to their superiors. Far be it from me, indeed, to intimate that there is any such thing as a real distinction of rank among us; or that wealth or family, or even learning or worth, confer any title to the respect of those who possess them not. I am well aware how prevalent is a very different rule of distinction. As St. Paul says, "those members of the body, which we think to be less honourable, upon these we bestow more abundant honour." Still I would hope that we are not so far gone from the original institutions of society, but that, as Christians, we may be willing to pay some respect to those, whose age and piety, and whose offices in the Church justly entitle them to it. To the clergy, in particular, and especially while engaged in the immediate duties of their sacred office, I would hope that we may even yet cultivate feelings of reverence and respect, as well as those of affection and confidence.

There are some employments which lead those engaged in them to be acquainted with literary men, and especially with clergymen; by which they are induced to claim an intimacy, for which neither their character, nor their station, nor their information fits them. At the same time, they, perhaps insensibly to themselves, form a habit of assuming more than their due proportion of influence and consequence in their own proper sphere of action. In this manner, their conduct becomes disagreeable and offensive to their associates, at the same time that it is sometimes annoying to those, to whose society they aspire. I have known the feelings of some members of a congregation to be disturbed, by a person of this sort, from his seeking an intercourse with clergymen, particularly with strangers, in the vestry of his church immediately preceding divine service. There is no time, it seems to me, when a pious clergyman would more wish to be left undisturbed, than when about to commence the holy service of the sanctuary. The introduction of any thing, not connected with the duties before him, must be an unwelcome intrusion; and it is far from being an agreeable sight to the congregation to see him, as he proceeds to the sacred desk, preceded by several persons who have encroached upon his retirement, without being called to it by any office in the church, or by any duty of religion.

At the holy communion there is sometimes room for the exercise of modesty on the part of young persons. I have seen, with grief, the infirm and the aged, and even the officers of the church, kept waiting by the eagerness of young persons to press forward to the altar.

This is indeed rather owing to inattention, than to any intentional disrespect. Yet I think a modest regard to the feelings of others, and a proper respect for our superiors in age or office, should prevent its habitual recurrence. In so interesting, and so solemn an ordinance of religion, nothing should be permitted to occur to mar the beauty of holiness.

In regard to the manner in which the communion is received at the altar, there is a frequent omission, which also proceeds chiefly from inattention to the circumstance, but which might be prevented by a modest respect to the wishes of our fathers in the Church. The editors to the Boston edition of Bishop Wilson's "Introduction to the better Understanding of the Lord's Supper" have inserted in a note the following extract from Bishop Hobart's Companion to the Altar. "The receiving of the consecrated bread with the glove on the hand, should be avoided, as familiar and irreverent. Perhaps the most decent and proper manner of receiving the consecrated bread is in the palm of the right hand, *crossed* over the left, and then lifted to the mouth." Were there no other motive for following this direction, than a disposition to comply with the wishes of an affectionate and beloved clergyman, one would think it abundantly sufficient to ensure its general adoption. Yet I am told that many persons are in the habit of receiving this part of the consecrated elements in the manner objected to, and sometimes with the fingers of the glove not a little soiled. Some people seem to have an apprehension that an attention to these minute observances will lead the mind off from the proper subjects of contemplation, and in some measure reduce our worship to idle ceremony. But, in an enlightened community, and with an intelligent and faithful clergy, there can be little danger of superstitiously substituting the forms of religion for its substance. On the contrary, the pious Christian will find that every appropriate ceremony, however unimportant in itself, which he habitually observes from a sincere motive of respect to the divine Author of our religion, will aid his devotional feelings, and elevate his affections. Thus he, who habitually bows at the name of Jesus in the creed, because it is said that "at the name of Jesus every knee shall bow," and who receives the elements at the communion in the manner which is thought most expressive of love and reverence to our divine Saviour, will find that these observances assist in the promotion of those holy affections which it is one object of all our worship to produce. It is like the cup of cold water given *in the name of a disciple* which shall not lose its reward.

I proceed to mention another of the dangers to which the modesty of some young men is exposed. From the state of things in this country, the wants of the Church have been such as to make it necessary to admit young men to orders, before they have gone through such a course of preparatory studies as is required in the other professions, and as, under ordinary circumstances, would be required in our Church; and some of the duties which more properly devolve on the clergy are at times unavoidably performed by candidates for or-



ders, as lay readers. It would be to suppose an exemption from the common infirmities of our nature, far beyond what we are to look for in this age of the world, if we did not expect such *premature* elevation sometimes to produce an unfavourable effect upon the character. I would speak with caution and humility on this subject. But I fear it will be found that some such clergymen are in more danger of making too high an estimate of their talents and acquirements, than those who have been longer engaged in the pursuit of knowledge. They are more likely, too, to find imperfections in our excellent liturgy, or errors in the mode of using it. It is told of one of the first painters of the age, that when he for the first time saw the productions of some of the first masters, he was not a little disappointed at not discovering so much that was beautiful as he had expected. He had, however, the good sense, as well as modesty, to know that the fault was in his own taste, not in the picture, and to amend the fault by studying the picture until he had obtained a full perception of its beauties. Might not those who so easily find errors in the productions of the masters in our Israel, obtain a like benefit from studying them till their taste is formed upon such excellent models?

I might here close my remarks; but I wish, before I conclude, to take notice of an error of an opposite character to those of which I have been speaking, into which some men have fallen; to wit, too low an estimate of their own talents and acquirements, and a distrust of their capacity for usefulness. This is an error of more rare occurrence; and it is so nearly allied to many excellent qualities that we should be almost tempted to regard it as in itself a virtue, were it not that it greatly hinders the usefulness of those who are influenced by it, by diminishing and discouraging their efforts. A man, under the influence of this amiable fault, for example, is unwilling to write for the instruction and improvement of his fellow men, although he is known by others to possess excellent talents for that purpose, because he persuades himself that others will do it better than himself.

Were I permitted to address such a man, I would remind him that it is the province of a faithful and thorough self-examination to discover the extent of the talents we actually possess, as well as to detect the want of those of which we are deficient. I would entreat him to consider how much this undervaluing the importance of his efforts abridges his means of usefulness, and to ask himself, if he who wilfully hid the talent intrusted to him met with so severe a retribution, whether he will be held to be *wholly* excused, who can only answer for himself that he was not aware that he possessed it. E.

---

TO THE EDITOR OF THE GOSPEL ADVOCATE.

THE SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS VINDICATED FROM IMPUTATIONS IN JOHNSON'S LIFE OF GREENE.

I BELIEVE that every reflecting person must admit that the "Society for the Propagation of the Gospel in Foreign Parts" has done much for the advancement of religion in these United States.

I believe, that the imagination that this society, with its professedly enlarged objects, was created for so little a purpose as the introducing a church establishment into one of the colonies never entered into the mind of more than the one person, whose name is at the head of this article.

Admiration for a philanthropy as pure as poor human nature is capable of; a deep sense of gratitude to a society to whom I probably am indebted for my dearest religious privileges, and a desire to rescue my country from the imputation of ingratitude and prejudice; and to show that the sentiments, which I shall presently quote, are not only without authority, but peculiar to a single historian among the many who have adverted to the early history of this country, are the motives which induce me to ask this favour of the Gospel Advocate.

In Johnson's life of General Greene, page 245, vol. i. it is thus written; "Under the patronage and advice of this fanatick,\* it was that in 1703, the Church of England became the established church of South Carolina, and that the infamous test act became incorporated into the laws of that province. And in his pious purposes, he was aided by a society which masked an attack upon religious freedom under the specious pretext of promoting religion." These are high charges: enmity to religious freedom; intolerance, and hypocrisy. And this from America? It has been the good fortune of this society, even amidst the rivalry which exists in Britain to have been seldom reproached. She may truly say with her Lord, "These wounds I have received in the house where I should have found only friends."

But our author proceeds in a series of remarks which of course apply both to the fanatick Granville (as he terms him) and to the society. "How often has that sacred name been polluted by the avarice or ambition of man! But he is no friend to religion who will tempt man to hypocrisy, deprive him of the sacred right of conscience, or withdraw the oracles of the Christian religion from the severest scrutiny the human mind can subject it to." And that we might not doubt that he intended these insinuations of "ambition," "no friend to religion," "violators of conscience" to apply to the society, he proceeds, "This society was incorporated in William's reign, at the instance of the archbishop of Canterbury, by the name of A Society for propagating the Gospel in Foreign Parts."

The act of incorporation is dated 1701, and one hundred and twenty years after, this notable discovery is made, that the objects are not as expressed in the charter, as all Christendom has supposed, but some others, of which which we shall presently be informed by our ecclesiastical Columbus. It may be well to remark in this place, that Hewitt, the historian of South Carolina, who had this very object before him, and who was a Presbyterian minister, says, "King William, though he maintained the power of the established Church, yet he often discovered a secret attachment to Presbyterians, and on all occasions treated them with lenity and moderation." If this society was

\* John Granville, a proprietor and palatine of the province.

unfriendly to toleration, and especially in South Carolina, Hewitt would have known it, and as it was chartered by King William he would not have asserted in so unqualified a manner his attachment to Presbyterians with the contrary evidence before him which this very act, the encouragement of such a hostile society, would have afforded.

But to our author. "It acquired much eclat in the early establishment of the British colonies, and has unquestionably done good enough to atone for many faults." Very well; we thank you for this. "But if actions are to be estimated by motives, then as far as it is justly chargeable with simply promoting a sect and that under the terrors of temporal power, it cannot pretend to the high meed of promoting the service of God."

Now we beg leave to ask how have its motives been discovered? Not by actions, for our author looks deeper. Not by the declarations in the charter; for our author says, they are masks. They did promote a sect, that is, they cultivated religion according to their views of it. Every one, who undertakes to propagate the gospel, must do so according to his views of it. If he professes to do otherwise, he is either a weak man who has no opinion of his own, or a dishonest man who would deceive by the catch-word liberality. Does our author mean that their motive was to propagate the gospel, as he expresses it, under "the terrors of temporal power." We call for the proof. He who intimates that the motives of another are not such as he avows and his actions indicate, ought to produce his evidence. But after all there is a fallacy here in the intimation that motives can be discovered otherwise than by actions. God only can see the heart. And no man can determine the motives of his neighbour without looking into his actions; that is, all of them, not merely such as are publick, but those actions also which he may have studiously concealed. He who detects motives always effects this, by removing the veil which has been thrown over actions. Has our author done this? Has he brought to light any single act of this society not generally known? Or rather, has he *proven* the commission of any such act, for he does, indeed, by insinuation if not directly, charge the society with much wrong doing.

Thus he *insinuates* that the society was engaged in "the service of man, and of a sect. and not of him to whom nothing but the sacrifice of a willing heart can be acceptable." Again, he insinuates that this society was intended to be an instrument by which "one sect shall in his name, deprive another of the free exercise of those noblest attributes of beings created to serve him."

Hewitt says, "To prepare the province for the charitable assistance of this society, it *was judged* necessary to have the Church of England established in it by provincial law, and the country divided into distinct parishes." By whom was "it judged necessary?" Evidently by the government of the province. This and nothing more was intended by Hewitt; not a word does he say in that place of the society. But on this harmless assertion our author thus comments: "The author (i. e. Hewitt) does not favour us with the authority upon

which he founds that information, but the concurrence of events supports his assertion. It has never been denied, and is repeated by Ramsay as an unquestionable fact, that the *creation of that society* was the first step towards the establishment of the Episcopal church in South Carolina."

Ramsay represents the establishment in South Carolina to have been gradually effected.\* He says, in the year 1698, one step further was taken by an act "to settle a maintenance on a minister of the Church of England in Charleston. The precedent thus set by the legislature being acquiesced in by the people, paved the way for an ecclesiastical establishment. Most of the proprietors and publick officers of the province, and particularly the governor, Nathaniel Johnson, were zealously attached to the Church of England. Believing in the current creed of the times, that an established religion was essential to the support of civil government, *they* concerted measures for endowing the Church of the mother country and advancing it in South Carolina to a legal pre-eminence." "To obtain their aid (viz. that of the society) an establishment of the same form of publick worship in the colony which prevailed in the parent state, was deemed a prudential measure." It may not be without use to add a remark of Ramsay, who was himself a dissenter: "The sufferings of the dissenters under the rigorous establishments of Europe were unknown in Carolina. The moderation of the established Church was great; the toleration of the dissenters was complete. Except the patronage from government, and support from the publick treasury, the civil rights and privileges of both were nearly equal."

Ramsay then does say, precisely what Hewitt before him had said, that the obtaining aid from the society was one motive with the government for creating the establishment. But it was neither the ruling motive, nor the original motive; for the establishment was contemplated, and the way paved for it before the society was instituted. Moreover these rulers were under a mistake, (and surely the society is not answerable for their mistakes,) if they supposed that its aid could not be had without they established Episcopacy. The society have sent from the beginning, and they continue to send missionaries to places where Episcopacy is not established.† Their first missionary, Mr. Keith, commenced his labours at Boston, visited all the eastern

\* The original grant of the province, dated 1662-3, seems to have contemplated an establishment in due time. Of the churches, &c. it says, the grantees shall "cause them to be dedicated and consecrated according to the ecclesiastical laws of our kingdom of England, together with all and singular the like, and as ample rights." The grantees are also allowed to give indulgences to those who cannot for conscience sake conform to the liturgy, subscribe the articles, &c." See Dalcho's Church History, pages 2 and 3.

In Locke's fundamental constitutions, dated 1665, it is said, "the national religion is so also of Carolina."

† The delicacy observed on this subject was remarkable; for we are told (Dalcho's Church History, page 42) that "the Society for the Propagation, &c. had resolved not to obtrude the Episcopal service upon the colonists against their wishes. They did not, therefore, appoint missionaries, until applications were made by the colonists for ministers of the Church of England."

and middle states, in which it is well known Episcopacy was never established. He did not come to South Carolina at all. But let it be remarked, neither Ramsay nor Hewitt insinuate that the society was in the least degree the promoters of an establishment, much less that it "masked an attack upon religious freedom under the specious pretext of promoting religion;" that perhaps "it is justly chargeable with simply promoting a sect, and that under *the terroures of temporal power*;" that in short it was the agent, not the occasion, for this is the amount of the insinuation in effecting "the establishment of the Episcopal church in South Carolina."

That some such purpose, and not the propagation of the gospel, was the design and aim of our society is again intimated by the biographer of Greene, though rather more mildly, in page 253. "It may with confidence be asserted, that these very pious proprietors, with all the aid of the pious society for propagating religion in foreign parts, had never made a single Indian convert."

Now the fallacy of this remark lies here. The society never aided the proprietors at all. Their objects were different. The proprietors made an establishment. The society propagated the gospel in every one of the thirteen states, and did not pass by South Carolina although there was an establishment there. If it aided the views of the proprietors it was incidentally and not as if *that* was their main object. No, their designs were not so confined. Their history proves that they have always acted up to the spirit of their charter; that they have propagated the gospel in foreign parts, of course according to their views of that gospel, that is, according to the faith and worship of Protestant Episcopalians.

Having been compelled to animadvert on our author, I am gratified in an opportunity of quoting a sentence which is undoubtedly correct and commendable. Page 257, he says, "Almost all the leading whigs in the low country were of the Episcopal Church; nor was there ever exhibited any thing of dissention or party spirit between the members of that sect and the dissenters during the war. The distinction of whig and tory had no reference to, or dependence upon that cause."

Not only do preceding historians give no colour of support to the singular opinions of our author, but it is remarkable that the two he has referred to as authority, in substance contradict the charges brought against the society.

Ramsay says, p. 6. vol. 1. "The society, which about that time was incorporated in England, for propagating the gospel in foreign parts, was able and willing to assist the infant colonies both with ministers and the means of supporting them;" that is, all the colonies. Not a syllable here about establishment.

But Hewitt is more pointed in his commendation: He says, p. 146, of vol. 1, "It may not be improper to observe that some eminent men had appeared in England, who, pitying the miserable state of the western world with respect to religion, had proposed some *publick spirited* design for the propagation of the gospel among the heathens on

that vast continent. At length, Dr. Tennison, archbishop of Canterbury, undertook the *laudable* design, applied to the crown, and obtained a charter, incorporating a Society for the Propagation of the Gospel in Foreign Parts."

Would the Rev. Mr. Hewitt, a presbyterian, have called this design laudible, had he held such views of it as those we are now considering?

It may be added, that the charter speaks of atheism and infidelity; of Jewish and popish priests; not one word against the dissenters, and yet our author intimates, that to put them down was its real chief purpose.

The first missionary to Carolina was the Rev. Samuel Thomas; and he was sent, says Hewitt, for the instruction of the Yamapee Indians; so that the promotion of the establishment was at least *postponed*. But the real truth is no such purpose ever was entertained by the society, and the imagination that it was rests on the simple fact of "the concurrence of events." The society was incorporated on the 16th June, 1701; and the Church was established in South Carolina on the 6th of May, 1703 or 1704, and therefore the one was instituted to bring about the other.

This is the argument, and let it have all the weight to which it is entitled. Until a better is offered, I doubt not a unanimous verdict in favour of the society.

OMNES.

---

[THE following communication was received nearly a year since, but it came too late to be inserted previously to the period to which it refers; and it was therefore thought best to defer it to the present time.]

TO THE EDITOR OF THE GOSPEL ADVOCATE.

If the following should be thought worthy of your pages, you will be pleased to make use of it. C.

An Address, delivered on a Christmas Eve, in a Country Church dressed with Evergreens.

OF the variety of imagery which the prophets used to prefigure the glorious era that should commence with the birth of Emmanuel and the future happiness and prosperity of his church, none are more beautiful and appropriate, than that presented by the evergreens of the forest.

Bishop Horne says, "When the prophets have occasion to foretell the marvellous change to be effected in the moral world, under the evangelical dispensation, they frequently borrow their ideas from the history of that garden, in which innocence and felicity once dwelt together, and which they represent as again springing up and blooming in the wilderness: such joy and gladness, such thanksgiving and melody, are described as taking place at the restitution of all things, as were at their first creation, when the morning stars sang together and all the sons of God shouted for joy."

How beautiful are the emblems of the Christian church contained in the 55th chapter of Isaiah! "All the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off." The brier and thorn may represent not only the dejected and forlorn state of the Jewish church, during the few centuries which immediately preceded the Saviour's advent; but also the unfruitful works of heathen darkness. And the fir-tree and myrtle, that should come up instead thereof, may represent the flourishing and ever-during nature of Messiah's kingdom, which to the Jews was a most pleasing anticipation. It was also the general impression of the gentile world, at that period, that a mighty Deliverer and Prince should arise, who would restore that golden age which their poets and philosophers had frequently and beautifully described.

The prophet in this chapter points to the omnipotence of God, who would infallibly accomplish his word, and bring about those glorious deliverances, which he had promised. He gives a most just and lively picture of the happy change to be produced in the world by the gospel.

My friends, you may see around you the emblems which the prophet made use of to represent the glorious hour of redemption. Look upon them, and borrow of his rapture to exclaim, All the trees of the field do clap their hands. Instead of the thorn we behold the fir-tree; instead of the brier we behold the myrtle-tree. And, as you look on these emblems of salvation, may your hearts feel additional ardour, and your voices in sublimer strains echo the everlasting theme.

In his representation of the glory that should come upon the church by the access of the gentiles, Isaiah says, in another place, "the glory of Lebanon shall come upon thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious."

When God, by his prophet, exhorted his church to trust in him; for her encouragement, he says, "I will plant in the wilderness, (that is, in the world,) the cedar, the myrtle, and the oil-tree. I will set in the desert the fir-tree and the pine, and the box-tree together; that they may see and know and consider and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

"By the cedar, we may understand the Jews, who were God's covenanted people; and by the myrtle, the pine, the fir, and the box, the different nations of the gentiles who are thus represented to be called by God the Saviour into his garden, the church, which he has purchased by his own blood." And may we not believe that the realities represented by the emblems which now beautify our walls, will soon be accomplished by his omnipotence and goodness; that as the box, the fir, and the pine are united, and wreath the pillars of this church; so will Jew and Gentile, Parthian and Mede, Assyrian and

Persian, unite and form one church, under "the chief Shepherd and Bishop of souls." O glorious hour! when the church militant shall embrace the whole human race! when the garden of God shall be filled with trees of his own planting!

The Psalmist, in speaking of the church, says, "thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea and her branches unto the rivers." This is literally true of the Jewish nation or church, who, by the special guardianship of God, became powerful in Egypt, and were afterwards put into the possession of Palestine, a country bounded by the sea and by rivers. But the great excellency of the Psalmist's description consists in its being considered an emblem of the prosperity and glory of the Christian church. The Psalmist, with his prophetick eye, might have been looking down on that glorious hour when the ascending Saviour commissioned his disciples to preach his gospel to every creature; or on *THAT* when his religion shall triumph in every land; and the banners of the cross be hailed as the rallying point of nations: when the cedar of Lebanon shall be as extensive as it is durable; when its shade and its fragrance shall refresh every fainting heart.

What a glorious hour! when all the false fires of paganism shall be put out; when every idol, whether an image, or seated in the heart, shall be cast away, and, in its stead, shall be placed the genuine tablets of the gospel.

The trees, that the sacred writers have made choice of as emblems of the prosperity of the church, are very significant likewise, on account of their continual verdure.

Like other trees of the forest, they are not withered by winter. The northern blast has no power to rob them of their beauty and their grandeur. When the surrounding shrubbery is leafless, by contrast they shoot out their branches, tinged with a livelier green, and waving with increased majesty. It is this that makes them most appropriate emblems of the church of God the Saviour, which has stood from the foundation of the world, and, like them, will for ever flourish.

But of all the trees of the forest, the cedar is the most celebrated in scripture, and is therefore the most apt emblem of the durability and final triumph of the church. "It shoots out its branches at a distance from the ground. Its branches are large and at a distance from one another. It is always green, and its gum has different effects attributed to it. Its wood is incorruptible, beautiful, fragrant, and solid."

Without the joyful anticipations which the gospel yields; what a waste, what a desert would this world be! And have we a proper sense of our own unworthiness and guilt, and do we feel the absolute necessity of the Saviour's merits to reconcile us to God? What amazing sufferings did he endure to purchase dignity for our fallen nature! What a privilege that we are not only permitted to recline under cool



shades and beside sweet fountains here ; but, to the faithful and the pious worshipper, he points to a paradise above, where the tear of sorrow shall for ever be wiped away, and where every sigh shall be for ever hushed.

And now, my friends, how proper that we should plant within the church the sign that she will be everlasting and that she shall not be cut off. Did the church of old, from anticipation of her future splendour by the coming of Messias, beautify the sanctuary with the fir-tree the pine-tree and the box-tree ; and shall we, who, by testimonies most sure, can look back and see some of her predicted glories fulfilled, refrain from beautifying his temple and the church we love ?

In directing your minds to the uses which prophecy has made of these emblems, and to the recollections, which, as memorials, they should produce in us, much pious joy, in the confirmation of our faith and strengthening of our hope, should appear.

Here are emblematically displayed the beauty, the prosperity, and happiness of the church. When the devout Christian looks upon them, he can see, by anticipation, the glorious hour when the religion of the Saviour shall extend throughout the world ; “ when every nation and tongue shall confess that Jesus is Lord to the glory of God the Father.” By faith in the promises of God, with David he will exclaim, “ Let the field be joyful and all that is in it, then shall all the trees of the wood rejoice before the Lord.”

*Confirmation*  
TO THE EDITOR OF THE GOSPEL ADVOCATE.

THE following judicious remarks upon the apostolical rite of Confirmation, with a quotation from Mr. Ostervald, are extracted from a discourse on the parable of the ten virgins, by Benjamin Colman, D. D., formerly pastor of the society in Brattle street, Boston. They are deserving the serious attention, not only of the members of the Episcopal Church, but, also, of our dissenting brethren, among whom the author was a distinguished minister.

“ The confession of the name of Christ is, after all, very lame, and will be so, till the *discipline*, which Christ has ordained, be restored, [and the rite of *Confirmation* be recovered to its first use and solemnity. The reason why the *one* is dwindled into a useless name is because the *other* is lost. There is a *discipline* which our Saviour has instituted, which should be to his church for ever a sacred and inviolable order. *The honour of religion and the safety of souls call for it.* The first and grand defect in church order seems to me to be the abuse, or the total want of a *regular recognition of the baptismal vow*, by those that have been baptized in infancy, as they grow up. If this were strictly attended, so would the exercise of a severe watch, in all likelihood, continue, and the administration of just censures would follow upon occasion. But a false step being made here, runs us into great confusion and disorder. Your external profession or confession of the faith is very imperfect, without a publick serious declaration of it in the face of the congre-

gation, at the demand of your pastors, when you come to years of discretion. It is not enough that you have been baptized and had a Christian education, and have given your attendance on the public worship of Christ from your infancy; but now you are to say that you stand to your baptism and take that vow upon you, and *confirm and ratify* all that was done by your parents in the solemn devoting you to God from the womb. *This is the most explicit act of confessing Christ, that is done by a Christian, ordinarily, in his whole life.* And while we neglect it, we give the adversary of *infant baptism* a great advantage to glory against us. For as an excellent person says in this case,—‘the baptismal engagement is a personal thing in which every body should act and answer for himself. When children are baptized they know nothing of what is done to them; it is, therefore, absolutely necessary, that when they come to years of reason they should become members of the church out of knowledge and choice. *This is no novelty, innovation, or unnecessary solemnity,* as some call every thing which does not agree with the custom of their country or church, but it is an imitation of the *ancient and apostolical order,* and an establishment altogether suited to the nature of the Christian religion.’ This would be, indeed a regular profession, whereas the want of some such order makes it miserably halt, and cripples discipline. This would very much perfect our stated worship of God, and through grace qualify many the more for, and introduce them to the Lord’s table, and to the font of baptism for their seed.” *Colman’s Discourses*, pp. 37—39. *Boston edition, 1744.*

It may be proper to observe that the “excellent person,” quoted by Dr. Colman, was the celebrated J. F. Ostervald, pastor of a church in Neufchatel, and author of many valuable books. One of these, entitled, “The grounds and principles of the Christian religion, explained in a catechetical discourse for the instruction of young people,” contains the Confirmation service as formerly used by the ministers of Neufchatel and Vallangin, and which is, in substance, the same with that of the Episcopal church in this country. The ceremony of *Confirmation*, says Mr. Ostervald, “proceeds from a custom ever since the time of the apostles, and in the primitive church, of laying hands on those who were baptized;” and although he thinks it ought not to be observed now with the expectation of receiving miraculous gifts, yet he declares it absolutely necessary that “children, arrived to years of discretion, should be brought to take upon them the vow made at their baptism.” *Ostervald’s Catechism*, p. 320, *London edition, 1726.* S.

FOR THE GOSPEL ADVOCATE.

EXTRACT FROM THE MESSIAH.

BOOK II.

*Translated from the original German of Klopstock.*

(CONTINUED FROM PAGE 322.)

’Twas then I waited for the birth sublime  
Of heaven’s offspring; and I thought from forth

Thy breast, Maria, as he was to emerge,  
 That fleetier than the lightning-glance of God,  
 More winged than his anger-kindled thoughts,  
 Would the young infant-giant-like arise  
 To meet the heavens. Methought I was to see  
 Him mighty tread with one the ocean-depths,  
 And with the other foot the orbs of earth;  
 His right hand stretching o'er the sun, his left  
 Grasping the morning stars. He comes, I said,  
 Amid the rush of storms, and winds call'd forth  
 From ev'ry cavern of the universe  
 To burst on Victory! Ah Satan fly,  
 Fly lest the powerful thunder fasten round,  
 And hurling through ten thousand worlds, at last  
 Dash thee exhausted, senseless, even dead  
 Amid the regions of inanity!  
 Thus thought I, gods of hell, but 'twas not so.  
 It pleas'd him, rather, to become a child,  
 A puniest child of dust; of those, who weep  
 E'en from their birth mortality! 'Tis true,  
 Sang forth his praise, a choir of seraphim;  
 Such as from time to time will leave their heaven  
 To seek our realms of earth, and viewing spread,  
 With death, her fair hills, that were wont to glow  
 With tints of paradise; will wipe away  
 Some trickling tear, and, then, consoled mount  
 Toward their slavish skies; hymning to God!  
 Ev'n thus 'twas then. They left the child of earth,  
 (Or, seems it fitter, ruler of the skies,)  
 To fly from Satan: but such puny foe  
 Was worthy not of me: yet, as mine arm  
 Of listlessness grew weary, I inspir'd  
 The soul of Herod, mine high-priest on earth,  
 To ordain the infant massacre. That blood,  
 That spouted so from forth the quiv'ring joints;  
 Those shrieks of madd'ning mothers, as escap'd  
 With groans some soul from out its tenement;  
 All pleasing burst upon me. But hark!  
 Is't not the soul of Herod wandering there?  
 Answer, thou hell-foredoomed wretch; was't not  
 Satan, who plann'd those murders? O! can e'er  
 'Th' Almighty guard from me his works of might,  
 His souls eternal, that I shed not o'er them  
 My hidden banes, and prompt them on to ruin?  
 Yes, wretch, thy poor complaints, thy faltering doubts,  
 And the short sobs of those thine hand hath launch'd  
 To other worlds with curses on their lips  
 Against thyself and their Creator; such,  
 Such was a sacrifice acceptable  
 To him who now torments thee! At the death

Of Herod, gods assembled, soon return'd  
 The child from Egypt's plains : his years of youth  
 Did he, upon a tenderest mother's breast,  
 Amid her soft caressings spend, unknown,  
 And yet, unfear'd. No fire of heaven, as yet,  
 Had spur'd him on to undertakings, vast,  
 And full of awe. And yet I think, ye gods,  
 Some loneliest grove, or solitary place  
 Must, oft, those thoughts of greatness have inspir'd  
 That menace now, though distant, to o'erthrow  
 Hell's dark foundations ; and call forth anew  
 Her seeds of bravery. This 'twas, methinks,  
 Which more employ'd his greener infancy,  
 Than fields, and flowers, and praises slavish tun'd  
 By those around him, to the God whose hand  
 Shap'd ignominious, with their kindred worms.  
 Yet this I heeded not. Still there was nought  
 To break my long repose ; except, when earth,  
 With cares unceasing, sent her souls ; which, spite  
 The looks of angry heaven, I view'd to throng  
 And populate mine heritage below.  
 At last may I unmindful look no more ;  
 For late, as by the Jordan's coasts he\* went,  
 God's holiness came brightening down from heaven.  
 Say not, ye princes, some illusion then ;  
 Or image falsely cheated ! 'Twas these eyes,  
 These eyes immortal, that beheld it gleam,  
 Lucid, as when from out the throne of God  
 It wandereth through the ranks of praying seraphs :  
 'Twas thus. But, whether sped that son of earth  
 To honour, or hell's vigilance to awake,  
 Satan decides not. True I heard around  
 Thunder's awe-striking peal, and words went forth :  
 " This is my loved one ; behold the Son  
 Shap'd from my soul." But, by the night I swear  
 Of gloomiest hell, it was not there the voice  
 That us'd, in ages past, to speak the Son  
 Of space eternal to our slavish ears.  
 No ! 'Twas Eloa, or, some other sped  
 From forth the throne, hell's monarch to deride.  
 A dotard, too, e'er wandering 'mong the clefts  
 Of some bleak wilderness, hath prophesied,  
 And hail'd this son of earth. I heard him cry :  
 " Mortals, behold th' Eternal Lamb, whose power  
 Shall pitying loose your sins : all hail ! thou Son  
 Of Him, who scannest o'er eternity :  
 Thou, who wast ages ere me ! from the full

\* Jesus Christ.

Of thine exalted pity, shall we know,  
 Grace and benevolence: through Moses came  
 The law, but truth doth emanate from Him,  
 The anointed of the Lord!" Is't not enough  
 Prophetick? Elevated? Thus do err:  
 Those wild enthusiasts; yet build round themselves  
 A gloom of holiness, which vainly strive  
 Our deathless eyes to penetrate. The Seer\*  
 Would fain persuade us, how, beneath that form,  
 That death-subjected form, there lies conceal'd  
 The Thunderer of the Highest; He who drove,  
 (Our worthiest, most exalted enemy,)  
 Hell's armed spirits to their new-form'd worlds;  
 Self he of earth, of whom this prophet dreams,  
 Believes it so, and ev'n must Satan's voice  
 Confess him something: for, from off the bed  
 Of life expiring, will he oft arouse,  
 And bid new force invigorate my prey.  
 Yet is this nought. Still greater things frown o'er us;  
 For, from their load of sin, he menaces  
 Our race of man to free; from sin, which e'en  
 Th' All-framer hath implanted in the breast  
 Of all, though 'gainst himself, and unobdurate  
 By slavish duties, ever bids arise;  
 Death, too, whose arm doth butcher each one down  
 Oft as we wink upon him: all will he,  
 All liberate! Ev'n to you, ye souls, that, since  
 Creation, I have, like the swelling sea,  
 Collected round me; numerous as the stars,  
 Countless as those, who bow, and tune their harps  
 To please the arrogant; yes, ye, whom night  
 And flames of hell eternally torment,  
 Ye shall be liberate! Yet can I doubt,  
 The pang-dispenser o'er mankind, my powers  
 Or think that they, who trembled not to curse,  
 And scoff at Godhead, and at slaves, should yield  
 To one unarm'd 'gainst death; what thunders strove  
 But strove in vain to effect? Avant, thou thing  
 Of proud audacity, and liberate  
 Firstly thyself; then, free thy kindred mortals!  
 Yes, he shall die, that gifted one from self,  
 To overthrow my realms! Amid the dust deform'd,  
 And cold, and pale he shall be laid! 'Tis then  
 Exulting, to those eyes, that e'er shall veil  
 Night and obscurity, I'll say; behold  
 Behold the resurrection! To those ears, which sound  
 No more shall penetrate, my wrath shall speak:  
 Hark! I will cry; is't not the awful voice  
 That bids the dead arise! And, when the soul

\* John the Baptist.

Shall flit from forth its clay, and seek, perhaps,  
 In hostile guise, mine hell; in thunder tone  
 Will I scream out ! O! haste thee back to earth  
 'Tis there thou conquerest ! 'Tis there thine arm  
 Shall fetter gods ; and triumph waits thee there !  
 For thee the gates of hell shall ope themselves,  
 And groan the abyss, and crowds of souls pour thick  
 To hail thy presence with their prostrate gods !  
 'Tis thus I'll say ; and, ere I do it not  
 What mine eternal wisdom now resolves,  
 Shall the Almighty, whilst I now address  
 My train of spirits, haste himself to earth  
 And raise her with her curst inhabitants  
 To His own heaven ! True, as that Satan lives  
 Unvanquish'd through eternity, shall die  
 The abject wretch ! Yes, soon, amid the ways  
 That lead from earth, will I strew forth his dust  
 Before the face of heaven and its Lord !  
 Such is my project ; such is hell's revenge !  
 (TO BE CONTINUED.)

## RELIGIOUS INTELLIGENCE.

### MARYLAND.

THE annual convention of the diocese of Maryland, was held in St. Paul's church, Baltimore, on the 28th, 29th, and 30th days of May, 1823. The clergy consist of the bishop, 41 presbyters and 5 deacons ; of which number, 7 presbyters and 1 deacon, were absent. There were present 48 lay delegates, the representatives of 47 parishes. The convention sermon was preached by the Rev. Dr. Barry. The Rev. Dr. Wyatt was elected secretary. The subject of taxation in the several parishes, for the payment of the expenses attending the meetings of the general and state conventions, having been committed at the preceding convention to a committee of the laity, they reported the following resolutions, which were adopted by the present convention : 1. Resolved, That the funds heretofore denominated the deputies' fund and incidental expenses, be and they are hereby united into one, to be called "the convention fund," and that each and every parish in the diocese shall be required to pay to the next, and every succeeding stated convention, the sum of \$6 for defraying the expenses of the deputies to the general convention, of the members of the standing committee, and the incidental expenses.

2. Resolved, That it shall be the duty of the treasurer to the convention, to open a separate account with each parish in the diocese, in which he shall duly charge the amount of annual contribution, and give credit for all sums received, and that he shall submit a statement of his accounts to every annual convention, which statement shall be published in the journal.

The committee on the state of the Church presented the following abstract of the parochial reports of this year.

Abstract of the PAROCHIAL and DIOCESAN REPORTS, made to the Convention, by the Rectors of the several Parishes, and by the Committee on the Funds of the Church.

PARISHES.	NAMES OF CLERGYMEN	Baptisms	Mar- riages	Communi- cants	Bis- hop's fund	Fund for dep. & inc. expenses.
St. Paul's Church, } St. Paul's parish, Baltimore city	Rt. Rev. J. Kemp, D. D.	123	28	350	\$30	\$12 00
Christ Church, } Baltimore city	Rev. W. E. Wyatt, D. D.	63	29	48	—	6 00
Trinity Church, } Baltimore city	J. V. Barrow,	29	10	23	10	6 00
St. Peter's Church, } Baltimore city	F. P. K. Henshaw,	40	6	15	30	6 00
Grace Church parish, } Baltimore city	H. H. Pfeiffer,	8	9	7	10	6 00
All Saints, Frederick county.	J. Johns,	33	28	20	55	6 00
St. James's parish, Baltimore county.	G. McElhiney,	34	4	18	16	5 00
Christ Church, Washington city.	A. T. McCormick,	120	12	30	180	6 00
Shrewsbury parish, Kent county.	P. F. Smith,	7	5	5	23	4 6 00
St. James's, Anne Arundel county.	J. Reynolds,	—	—	—	56	3 00
Trinity parish, Charles county.	W. Jackson,	35	6	12	43	—
St. Paul's, Chester, Kent county.	F. Schroeder,	36	8	10	110	5 00
St. Michael's parish, Talbot county.	N. H. Shaw,	—	—	—	82	6 00
All Faith parish, Somerset county.	S. C. Stratton,	47	8	17	60	4 00
All Hallow's parish, Worcester county.	M. Johnson,	35	9	14	49	10 4 00
All Saints parish, Calvert county.	T. G. Allen,	41	3	16	48	8 6 00
Prince George's parish, Montgomery county.	W. Armstrong, Jr.	8	1	14	10	3 00
St. Peter's parish, Montgomery county.	C. C. Austin,	36	6	14	54	10 5 00
St. Thomas's parish, Baltimore county.	Charles Mann,	124	3	3	44	5 6 00
William and Mary parish, Charles county.	Ethan Allen,	23	5	6	20	4 42 3
St. John's parish, Prince George's county.	T. G. Allen,	13	2	5	10	6 00
St. Bartholomew's parish, Montgomery county.	George Lemmon,	5	—	—	—	—
St. John's parish, Hagerstown.	G. Alsquith,	9	12	11	15	5 6 00
St. Paul's parish, Queen Anne's county.	G. Weller,	5	4	3	63	10 6 00
St. Stephen's parish, Cecil county.	J. R. Keech,	6	1	—	10	5 00
Christ Church, and St. John's, Balt. and Harford counties.	G. B. Schaeffer,	2	1	1	26	10 6 00
St. Margaret's, Westminster parish, Anne Arundel county.	J. Judd,	23	9	17	85	10 6 00
Great Choptank parish, Dorchester county.	W. Hawley,	—	—	—	—	—
St. John's Church, Washington.	—	—	—	—	—	—

Port Tobacco parish, Charles county,	Rev. Lemuel Wilmer,	95	8	—	50	10	6 00
St. Mark's parish, Frederick county,	— John L. Bryan,	10	5	6	40	10	5 00
St. Paul's, Prince George's,	— L. I. Gillis,	48	7	11	73	10	6 00
All Hallows, Anne Arundel,	— W. Rafferty, D. D.	80	—	10	40	4	6 00
Zion, Prince George's county,	— B. P. Aydelott,	{ 7	3	3	40	—	6 00
Christ Church, Queen Caroline Parish, Anne Arundel,	— Stephen H. Tyng,	{ 8	4	7	18	10	6 00
Trinity, Prince George's county,	— vacant,	—	—	—	—	14	6 00
William and Mary parish, St. Mary's county,	— vacant,	—	—	—	—	10	6 00
St. Andrew's parish, St. Mary's county,	— Robert B. Mitchell,	—	—	—	—	10	2 00
King and Queen parish, St. Mary's county,	— Noble Young,	—	—	—	—	10	6 00
Durham parish, Charles county,	— Charles P. McIlvaine,	—	—	—	—	10	6 00
Christ Church, Georgetown,	— W. D. Addison,	—	—	—	—	10	6 00
St. John's, Georgetown,	— R. L. Davis, D. D.	—	—	—	—	10	6 00
St. Ann's, Annapolis, Anne Arundel county,	— W. Armstrong, Jr.	—	—	—	—	10	4 00
Zion Church, Frederick county,	— William M. Stone,	—	—	—	—	—	6 00
Stepney parish, Somerset county,	— vacant,	—	—	—	—	—	12 00
Queen Ann's, Prince George's county,	— L. I. Gillis,	—	—	—	—	10	—
St. Martin's, Worcester county,	— vacant,	—	—	—	—	10	6 00
St. Paul's, Kent county,	— Thomas Bayne,	—	—	—	—	10	6 00
St. Peter's, Talbot county,	— vacant,	—	—	—	—	—	—
Addison Chapel, Prince George's county,	— vacant,	—	—	—	—	—	—
Christ Church, Calvert county,	— vacant,	—	—	—	—	—	—
Christ Church, Anne Arundel county,	— vacant,	—	—	—	—	—	—
St. Paul's, Sharpsburgh, Frederick county,	— vacant,	—	—	—	—	—	—
Emmanuel parish, Alleghany county,	— vacant,	—	—	—	—	—	—
St. George's Harford county,	— vacant,	—	—	—	—	—	—
Hayre de Grace, Harford county,	— vacant,	—	—	—	—	—	—
St. Augustine, Cecil county,	— vacant,	—	—	—	—	—	—
St. Mary Ann's, Cecil county,	— W. Duke,	—	—	—	—	—	—
St. John's, Queen Ann's county,	— vacant,	—	—	—	—	—	—
St. Luke's, Queen Ann's county,	— vacant,	—	—	—	—	—	—
Christ Church, Queen Ann's county,	— vacant,	—	—	—	—	—	—
St. Mary's, White Chapel, Caroline county,	— vacant,	—	—	—	—	—	—
Dorchester, Dorchester county,	— vacant,	—	—	—	—	—	—
Somerset, Somerset county,	— vacant,	—	—	—	—	—	—



The treasurer of the convention was directed to pay to each of the delegates from the diocese of Maryland, who attended the late general convention, the sum of 50 dollars, and to each member of the standing committee, the amount of his expenses during the last year.

The following preamble and resolution, having been moved and seconded, was passed by the convention. We insert it at length that our readers may see the manner of legislation, in the convention of Maryland, which, though it approximates nearer to civil, than to canon law in form, strikes us agreeably: "Whereas, at the session of the convention in 1820, a petition was presented by sundry inhabitants of St. John's parish, Prince George's and Charles counties, praying that they might be permitted to separate from said parish, and form a distinct congregation under the act of 1802, a report was presented favourable to said petition, but the subject was not acted upon by the convention; and whereas it is represented by the rector of said parish, that the petitioners still wish to separate as aforesaid,

Be it therefore enacted and ordained, by the convention of the Protestant Episcopal Church of Maryland, that Coleman Beanes, William Marshall, Thomas H. Claggett, Thomas Mundell, and other members of the Protestant Episcopal Church of Maryland, residing within the limits of the parish aforesaid, be, and they are hereby authorized to form themselves into a separate congregation; and upon the formation of said congregation, and compliance with the canons and regulations of the Church, the said congregation shall be received into the Church, and entitled to all the privileges and immunities secured by law, and the constitution and canons of the Church, to separate congregations."

For the same reason also, we insert the following resolution: Much time is lost in our conventions, by a want of regularity and despatch, in the performance of ordinary business. "On motion, resolved, That the following form of proceeding to business at the opening of each session of the convention, be adopted—that as soon as the president takes the chair, the names of the clergy shall be called over by the secretary of the preceding meeting; or in case of his absence, by a secretary pro tem. to be appointed by the president." The lay delegates shall lay their certificates of appointment on the table, and subscribe the declaration required by the constitution: Upon which acts being done, if a constitutional quorum be present, the president shall thereupon declare the fact, that the convention is organized and ready for business; and the following committees shall then be appointed by the chair:—One of elections, one on the state of the Church, and one on accounts. And the president is hereby authorized and empowered to conform the proceedings of the convention to this order."

The standing committee appointed were, for the ensuing year:—Rev. H. L. Davis, D. D. Rev. E. D. Barry, D. D. Rev. W. D. Addison, Rev. W. E. Wyatt, D. D.—Western Shore.

Rev. Thomas Bayne, Rev. George Weller, Rev. William Jackson.—Eastern Shore.

The report of the trustees of the theological seminary, established at the last convention having been read, the following resolution, by

the Hon. C. Goldsborough, was finally adopted. "That the establishment of the theological seminary, authorized by a vote of the last convention of this diocese shall be, and the same is hereby suspended, and that no resolution or other act of the convention, for the revival of the said seminary, or for the establishment of any other theological seminary, within this diocese, shall be had or be deemed valid and effectual, unless the same shall be adopted at one convention, published among their proceedings for the consideration of the diocese, and afterwards ratified and confirmed by the next annual and regular convention, after a new election of lay delegates."

It was also resolved, "That it is the sense of this convention; that the persons, who have subscribed to the diocesan theological seminary, are released from their obligation to pay their subscription."

We sincerely rejoice at this result; because we are persuaded that the establishment of one system of theological instruction, under the control of the general convention, will be found to be most conducive to the peace and good order of the Church. As branch schools may hereafter be established, whenever the united wisdom of the Church shall see fit to establish the same, the system appears to us, to be liable to fewer objections than any other. Evils there must be, because nothing in this world is free from attendant evils; and objections there must be, because the views of men may be narrow, or comprehensive, and the motives of some more than of others, directed to the promotion of publick good. On this subject, we are pleased to see the following remarks by the Bishop. "When by a special general convention, a system was finally settled for the education of candidates for holy orders, it was hoped, to use the language of our venerable presiding bishop, that there would be 'an *undivided* wish, and endeavour to support, an institution begun under such favourable prospects.' That this seminary, well supplied with learned and pious professors, would be completely sufficient for the purposes of the Church, for many years to come; that a uniform mode of education, under the superintendence of the house of bishops, would be the most effectual way to preserve her integrity, to maintain her excellent form of worship, and to preserve the unity of her faith; these are propositions which seem to admit of no doubt. And it is surely true, that unity in the Christian church was viewed by our blessed Lord and his apostles as the main principle of her existence.

"Besides, it would be of great advantage for the students of theology, in every diocese, to finish their education at the great theological school of the Church. They would enter upon the duties of their ministry under more favourable circumstances; and to be educated at the same seminary, would unite them in the bonds of affection, while, at the same time, a laudable and valuable emulation would be created among the sons of the Church.

"It has been said, however, and it may sometimes be the case, that young men of good talents, and pious dispositions may be inclined to enter the ministry, who have not the means of acquiring the elementary parts of education, or of finishing their studies at the seminary.

"Let a society then be formed in every diocese, for the purpose of

supplying pecuniary aid to young men preparing for holy orders, and all difficulties of this kind will be removed, while the union and harmony of the Church will be preserved.

"In two dioceses, Pennsylvania and South Carolina, societies of this kind have been formed, and their efforts have been great. A similar society exists in this diocese, although its operations have been suspended, for reasons that need not be mentioned here. But agreeably to the constitution, it can be immediately brought into operation, and in all the parishes of the state, auxiliaries may be formed. This would yield in a way that never would be felt, an annual supply of money for the good purposes of the institution. And at the present time it might commence operations under very favourable circumstances. Some money is now in hand. And the income of a legacy, now amounting to about 1400 dollars, and which may be considerably increased, if the debts be all recovered, left by the late Rev. Mr. Jackson, it would be in my power to add annually to their fund."

#### EPISCOPAL ACTS.

During the past year, the Bishop has ordained 6 priests, and 2 deacons; administered confirmation in 8 places to 169 persons, of whom 19 were blacks; admitted 2 candidates for holy orders; consecrated one church; and licensed 1 lay reader.

The number of the clergy, notwithstanding the abovementioned ordinations, has diminished by death and removals, being less by two than last year. The bishop accounts for this, on the ground of the precarious and inadequate support of the clergy; and he proposes this subject for the serious consideration of the members of our communion. "We humbly hope," he observes, "that the Divine Spirit will inspire the hearts of our members, with such love for her venerable apostolic character, such zeal for the promotion of her welfare, and such concern for the salvation of men, that they will apply their wisdom, and consecrate a portion of their wealth, to enable her to maintain a pious and respectable ministry."

"This is unquestionably, at the present time, the most urgent object that can be offered to the consideration of her members. And I have, and shall continue to avail myself of all suitable occasions, to bring this subject before the laity, until the Christian principle come into full operation, that every man consider himself as bound by his conscience to contribute part of his means for the support of the church of Christ."

We take the liberty of suggesting at the close of this abstract, that it would confer an obligation upon us, and we presume on all the distant members of our Church, if the committee on the state of the Church, or the secretary of the convention, would specify the number of parishes in the diocese and arrange them according to the geographical divisions of the state.

#### TO CORRESPONDENTS.

WE are indebted, deeply, and express our warmest thanks to P.P.P.S. for his excellent article on Archbishop Laud. It will appear in our next, and we hope to benefit our readers, often, by his communications.

"Adversaria" is also approved and will be inserted.

#### ERRATUM.

Last No. p. 349, line 13, in some copies, for excused read accused.

# INDEX.

<b>A</b>	<b>B</b>	<b>Butler's Analogy of Religion</b>	<b>106</b>
<b>ABERRATIONS of the Clergy</b>			
<b>Acts, Episcopal (see <i>Episcopal Acts.</i>)</b>			
<b>Address at Funeral of Mrs. Mary C. Gregory</b>	<b>245</b>		
delivered in St. Paul's Church, Boston	<b>265</b>		
Inaugural, of Rev. Benj. Hale	<b>133</b>		
of Bishop Chase	<b>322</b>		
Griswold	<b>345</b>		
White	<b>260</b>		
Convention of Georgia	<b>228</b>		
Managers of Ohio Missionary Society	<b>326</b>		
on Christmas Eve	<b>379</b>		
Africa	<b>127</b>		
Agapee, ancient Christian	<b>41</b>		
Agapee	<b>41</b>		
Albigenses and Waldenses	<b>54</b>		
Alison's Sermons, Prediction in	<b>9</b>		
Allegiance, Pope's Absolution of	<b>61, 85</b>		
American Episcopate, Fisher Fund for supporting	<b>151</b>		
Analogy of Religion, Bp. Butler's	<b>106</b>		
Anecdote of Bp. Bull	<b>343</b>		
Answers to Correspondents 40, 72, 104, 130, 168, 200, 232, 264, 392			
Objections against Doctrine of Trinity	<b>169</b>		
Apocalyptick Witnesses	<b>54</b>		
<b>B</b>			
Baptismal Service, Anecdote of Bp. Bull respecting	<b>343</b>		
Beauty and Strength of Zion, Sermon on	<b>301, 332</b>		
Bible without Note or Comment	<b>31, 233</b>		
Binghampton, N. Y. New Church in	<b>136</b>		
Bishop Bowen, Prayers by	<b>319</b>		
Bull, Anecdote of	<b>343</b>		
Brownell's Family Prayer Book	<b>263</b>		
Chase's Address	<b>322</b>		
Dehon's Sermons	<b>9</b>		
Thanksgiving Sermon, Extract from	<b>313</b>		
England, Editor Roman Catholic Miscellany	<b>60</b>		
Griswold's Address	<b>345</b>		
Portrait of	<b>296</b>		
Hall's Contemplations on St. Peter's Walking on the Water	<b>297</b>		
Ravenscroft's Election	<b>168, 256</b>		
White's Address	<b>260</b>		
Bishops, House of, their Pastoral Letter	<b>271</b>		
Blacksmith's Letter on Forms of Prayer	<b>11</b>		
Boston, Ordination at	<b>360</b>		
Bowen, Bp. Prayers by	<b>319</b>		
Brief Answers to Objections against Doctrine of Trinity	<b>169</b>		
Bristol, Ordination at	<b>40</b>		
Brownell, Bp. Family Prayer Book	<b>263</b>		
Bull, Bp. Anecdote of	<b>34</b>		
Buonaparte, War against, Alison's Sermon on	<b>10</b>		
		<b>C</b>	
		<b>Calcutta</b>	<b>127</b>
		Letter from	<b>71</b>
		Canadas	<b>103</b>
		Catechism on Thirty-nine Articles	<b>263</b>
		Caution against Schism	<b>105</b>
		Chase, Bp. his Address	<b>322</b>
		Christian Agapee, Ancient	<b>41</b>
		Modesty	<b>371</b>
		Observer, F. in Reply to	<b>233</b>
		Spectator's Remarks on	
		Epistles of St. Ignatius, Reply to	<b>337</b>
		Christians in India, Memoir respecting	<b>34</b>
		Christmas, dressing Churches at	<b>379</b>
		Church Establishment	<b>281</b>
		Lands in Vermont	<b>349</b>
		not a Sect	<b>289, 354</b>
		Service, Improprieties in performing	<b>118, 342</b>
		Churches of Waldenses and Albigenses	<b>54</b>
		on dressing at Christmas	<b>379</b>
		Clarke, Dr. Adam, Inconsistency of	<b>137</b>
		Clergyman's Funeral Address	<b>245</b>
		Clerical Aberrations	<b>309</b>
		Clerks, Parish, Remarks on their Disuse	<b>119</b>
		Comment, Bible without Note or	<b>31, 233</b>
		Confirmation, Testimony of Congregationalist in Favour of	<b>382</b>
		Congregationalist Testimony in Favour of Confirmation	<b>382</b>
		Consecration of Church in Philadelphia	<b>135</b>
		Binghampton, N. Y.	<b>136</b>
		Constitution of Church in Eastern Diocese	<b>346</b>
		Georgia	<b>224</b>
		Convention of Delaware	<b>291</b>
		Eastern Diocese	<b>344</b>
		Georgia	<b>224</b>
		Maine	<b>130</b>
		Maryland	<b>387</b>
		Massachusetts	<b>248</b>
		North Carolina	<b>251</b>
		New York	<b>159</b>
		Ohio	<b>293, 322</b>
		Pennsylvania	<b>256, 287</b>
		South Carolina	<b>195</b>
		Vermont	<b>347</b>
		Conversion of Jews, Faber's Sermon on	<b>16, 49</b>
		Mede's Opinion on	<b>57</b>
		Corner Stone of New Church in Leicester, Mass.	<b>360</b>
		Correspondents, (See <i>Answers.</i> )	
		Covenant, The Gospel	<b>339, 361</b>
		Criticism on Luke ii. 49.	<b>201</b>
		Curiosity in Religious Worship	<b>184</b>
		<b>D</b>	
		Dehon, Bp. Extract from his Thanksgiving Sermon	<b>313</b>

- Dehon, Bp. his Sermons . . . . . 9
- Deism of Theses Theologicæ of Transylvania University . . . . . 283
- Delaware, Convention of . . . . . 291
- Devout Spirit, Remarks on . . . . . 235
- Dispensation of Oaths, Papal . . . . . 60, 85
- Doctrine of Trinity, Objections to, Answered . . . . . 169
- Donations to Episcopal Church, Society for . . . . . 32
- Dressing Churches at Christmas . . . . . 879
- E**
- Eastern Diocese, Annual Convention . . . . . 344
- Constitution of . . . . . 346
- Ecclesiastical Intelligence . . . . . 40, 360
- Ejaculatory Prayer . . . . . 239
- Election of Bp. Ravenscroft . . . . . 168, 256
- Emily, Narrative of . . . . . 66, 95
- England, Dr., Roman Catholic Bp. . . . . 60
- Letter from . . . . . 121
- Episcopacy, Dr. Adam Clarke on . . . . . 137
- Episcopal Acts . . . . . 40, 164, 195, 260, 295, 322, 360, 392
- Church not a Sect . . . . . 289, 354
- Episcopate, American, Fisher Fund for supporting . . . . . 151
- Epistles of St. Ignatius . . . . . 337
- Errata . . . . . 72, 104, 232, 392
- Establishment, Wilks on . . . . . 281
- Eusebius on Epistles of St. Ignatius . . . . . 338
- Evergreens, dressing Churches with . . . . . 379
- Evening Star, Lines to . . . . . 285
- Extract from Bp. Dehon's Thanksgiving Sermon . . . . . 313
- Faber on Predestinarian Controversy . . . . . 94
- Klopstock's Messiah 122, 193, 222, 320, 383
- of a Letter from Calcutta . . . . . 71
- England . . . . . 121
- F**
- Faber's Sermon on Conversion of Jews 16, 48
- on Predestinarian Controversy . . . . . 94
- Family Prayer Book . . . . . 263
- Feasts of Love . . . . . 41
- Fisher Fund for Support of American Episcopate . . . . . 151
- Forms of Prayer, Blacksmith's Letter on . . . . . 11
- Prejudices against, Anecdote of Bp. Bull respecting . . . . . 343
- Funeral Address . . . . . 245
- Future Life, Bp. Butler's Analogy of Religion on . . . . . 108
- Fund for Support of American Episcopate, Fisher's . . . . . 151
- Bp. of Eastern Diocese . . . . . 33
- G**
- Gardiner Lyceum . . . . . 132
- Rev. Benj. Hale's Inaugural Address . . . . . 133
- , Mention of Christ Church at . . . . . 136
- General Missionary Society . . . . . 275
- Gentile World, Faber's Sermon on Conversion of . . . . . 16, 48
- Georgia, First Convention of . . . . . 224
- Gifts of Praying, &c. . . . . 163
- Gospel Covenant . . . . . 329, 361
- Gothick Church in Binghampton, N. Y. 136
- Gardiner, Me. . . . . 136
- Philadelphia . . . . . 135
- Gray, Rev. Jordan, Obituary of . . . . . 263
- Greene, Johnson's Life of, Imputations in 374
- Gregory, Mrs. Mary C., Address at her Funeral . . . . . 245
- Griswold, Bp. his Address . . . . . 345
- Portrait of . . . . . 296
- Grotius quoted . . . . . 64
- H**
- Hale, Rev. Benj. his Inaugural Address 133
- Hall, Bp. his Contemplation on St. Peter's Walking on the Water . . . . . 297
- Happiness, Lines on, English and Latin Version of . . . . . 122
- House of Bishops, their Pastoral Letter 271
- Human Influence, Thoughts on . . . . . 147
- Hurricane at Charleston, Bp. Bowen's Prayer for Sunday after . . . . . 319
- I**
- Ignatius, his Epistles . . . . . 337
- Improprieties in performing Church Service . . . . . 118, 342
- Inconsistency of Dr. Adam Clarke . . . . . 137
- India, Memoir respecting Syrian Christians in . . . . . 34
- Infallibility of the Pope . . . . . 60
- Influence, Human, Thoughts on . . . . . 147
- Institution of Rev. A. L. Baurý . . . . . 360
- Intelligence (See Ecclesiastical, Literature, and Religious)
- Interpolations in Epistles of Ignatius . . . . . 337
- J**
- Jews, Conversion of, Faber's Sermon on 16, 48
- Mede's Opinion on . . . . . 57
- Johnson's Life of Greene, Imputations on Society for Prop. Gospel . . . . . 374
- K**
- Klopstock's Messiah, Translation of 122, 193, 222, 320, 383
- L**
- Lands in Vermont . . . . . 349
- Latin of Western States . . . . . 284
- Version of Lines on Happiness 122
- Livelihood of Forms of Prayer . . . . . 11

- Lay Preaching** . . . . . 153  
**Leicester, New Church at** . . . . . 360  
**Letter from Calcutta** . . . . . 71  
     — England . . . . . 121  
     — Rome . . . . . 188  
     — Pastoral, of House of Bishops . . . . . 271  
**Letters from a Daughter to her Father** . . . . . 25  
**Lines on Happiness** . . . . . 122  
     — to Evening Star . . . . . 285  
     — Richard Nisbet, Esq. . . . . 286  
**Literary Intelligence** . . . . . 263, 296  
**Little Emily, Narrative of** . . . . . 66, 95  
**Love Feasts, Ancient Christian** . . . . . 41  
**Luke ii. 49. Remarks on** . . . . . 201  
**Lyceum at Gardiner, Me.** . . . . 132
- M**
- Magazine, Sunday Scholars'** . . . . . 104, 217  
**Maine, Gardiner Lyceum** . . . . . 132  
     — Second Annual Convention . . . . . 130  
     — Third do. do. . . . . 131  
**Managers of Ohio Missionary Society,**  
     Address of . . . . . 326  
**Marginal References to Bibles** . . . . . 31  
**Maryland Convention** . . . . . 387  
**Massachusetts, Convention of** . . . . . 248  
     — New Church erecting . . . . . 360  
     — Ordinations and Institu-  
     tion . . . . . 360  
**Mede on Conversion of Jews** . . . . . 57  
**Meetings for Prayer** . . . . . 73, 153  
**Melancthon quoted** . . . . . 64  
**Memoir respecting Syrian Christians** . . . . . 34  
**Messiah of Klopstock, 'Translations of** . . . . . 122  
     193, 222, 320, 383  
**Miscellany, Roman Catholic** . . . . . 60  
**Missionary Exertions, Remarks on** . . . . . 183  
     — Society, General . . . . . 275  
**Modesty, Christian** . . . . . 371  
**Mode of performing Church Service** . . . . . 118, 342  
**More, Hannah, on Scurrility of Quar-**  
     terly Review . . . . . 127
- N**
- Narrative of Little Emily** . . . . . 66, 95  
**Natural Religion, Bp. Butler on** . . . . . 108  
**Necessity of Religious Education of Poor** . . . . . 217  
**Newton, Mass. Institution at** . . . . . 360  
**New Brunswick** . . . . . 103  
**Newfoundland** . . . . . 100  
**New Jersey, Errors in Account of Con-**  
     vention . . . . . 72  
     — Ordination . . . . . 360  
**New York, Consecration in Bingham-**  
     ton . . . . . 136  
     — 36th Annual Convention . . . . . 159  
     — Incom-  
     pleteness of Returns . . . . . 159, 232  
**Nisbet, Richard, Lines to** . . . . . 286  
**North Carolina, Convention of** . . . . . 251  
     — Election of first Bishop . . . . . 168, 256
- Note or Comment, Bible without** . . . . . 31, 233  
**Nova Scotia** . . . . . 101
- O**
- Oaths, Papal Dispensation of** . . . . . 60, 85  
**Obituary, Hon. John Phillips** . . . . . 229  
     — Rev. Jordan Gray . . . . . 263  
**Objections to Trinity answered** . . . . . 169  
**Ohio Miss. Soc. Address of Managers of** . . . . . 326  
     — Sixth Convention . . . . . 293, 322  
**Ordinances, Religious, On the Use of** . . . . . 80  
**Ordinations, Philander Chase, jr.** . . . . . 295  
     — Robert B. Croes . . . . . 360  
     — Theodore Edson . . . . . 360  
     — Benjamin H. Fleming . . . . . 168  
     — James A. Fox . . . . . 295  
     — John M. Jones . . . . . 295  
     — Lot Jones . . . . . 40, 360  
     — William T. Potter . . . . . 360  
**Original Letters from a Daughter to**  
     her Father . . . . . 25  
**Ostervald, J. F. on Confirmation** . . . . . 383
- P**
- Papal Dispensation of Oaths** . . . . . 60, 85  
**Parish Clerks** . . . . . 119  
**Pastoral Letter of House of Bishops** . . . . . 271  
**Pennsylvania, 39th Convention** . . . . . 256, 287  
**Peter, St. his Walking on the Water** . . . . . 297  
**Philadelphia, New Church in** . . . . . 135  
**Phillips, Hon. John, Obituary of** . . . . . 229  
**Physicians, Sunday Profits of** . . . . . 59, 92  
**Poetry, Extracts from Klopstock's**  
     Messiah . . . . . 122, 193, 222, 320, 383  
     —, Lines on Happiness . . . . . 122  
     — to the Evening Star . . . . . 285  
     — Richard Nisbet, Esq. . . . . 286  
     — Saul and Jonathan . . . . . 157  
     — The Christian Herald . . . . . 158  
**Poor, Necessity of Religious Educa-**  
     tion of . . . . . 217  
**Pope, Infallibility of** . . . . . 60  
**Portrait of Bishop Griswold** . . . . . 296  
**Postscript** . . . . . 40  
**Prayer** . . . . . 235  
     —, Alleged Unlawfulness of Forms . . . . . 11  
     — Book, Family . . . . . 263  
     —, Ejaculatory . . . . . 239  
     —, Forms of, Alleged Unlawfulness of . . . . . 11  
     —, Anecdote of Bp Bull  
     respecting . . . . . 343  
     — Meetings . . . . . 73, 153  
**Prayers by Bishop Bowen** . . . . . 319  
**Predestinarian Controversy, Faber on** . . . . . 94  
**Prediction in Alison's Sermons** . . . . . 9  
**Presbyterian Blacksmith on Forms of**  
     Prayer . . . . . 11  
**Prize Essays, Wilks's** . . . . . 280  
**Profits of Physicians on Sunday** . . . . . 59, 92  
**Propagation Lands in Vermont** . . . . . 349  
**Proper Mode of performing Church**  
     Service . . . . . 118, 342

<b>Q</b>		St. Ignatius, his Epistles . . . . .	337
Quarterly Review, Scurrility of . . . . .	121	St. Paul's Church, Boston, Address to Sunday Scholars and Congregation . . . . .	265
<b>R</b>		St. Peter's Walking on the Water . . . . .	297
Ravenscroft, Bp. his Election . . . . .	168, 256	Sunday Profits of Physicians and Sur- geons . . . . .	59, 92
Readers, Notice to . . . . .	296	— Scholars' Magazine . . . . .	104, 217
Reading the Scriptures . . . . .	211	— School of St. Paul's Church, Boston, Address to . . . . .	265
Rector and his Family . . . . .	314	Surgeons, Sunday Profits of . . . . .	59, 92
Religion, Butler's Analogy of . . . . .	106	Syrian Christians, Memoir respecting . . . . .	34
—, Natural, Butler on . . . . .	108	<b>T</b>	
Religious Education of the Poor . . . . .	217	Testimony of Congregationalists in Fa- vour of Confirmation . . . . .	382
— Intelligence, Domestick 130, 159, 195, 224, 248, 287, 322, 344		Thanksgiving Day, Bp. Bowen's Pray- er for . . . . .	320
— Foreign 34, 71, 100 125		— Sermon, Extract from Bp Dehon's . . . . .	318
— Ordinances, On the Use of . . . . .	80	Theological Seminary . . . . .	167, 264
— Worship, Curiosity in . . . . .	184	Theses Theologicæ of Transylvania University, Deism of . . . . .	283
Remarks on a Devout Spirit . . . . .	325	Thoughts on Human Influence . . . . .	147
— Dr. Adam Clarke . . . . .	137	Trinity, Objections to, answered . . . . .	169
— Luke ii. 49. . . . .	201	Trustees of Donations to Episcopal Church . . . . .	32
— Quarterly Review . . . . .	121	Theological Seminary of Maryland . . . . .	390
— Report of Agents on Church Lands in Vermont . . . . .	363	<b>U</b>	
— Theses Theologicæ of Tran- sylvania University . . . . .	283	Unlawfulness of Forms of Prayer, Al- leged . . . . .	11
Report of Agents on Church Lands in Vermont . . . . .	349	Use of Religious Ordinances . . . . .	80
— Remarks on . . . . .	353	<b>V</b>	
Responses in Church Service . . . . .	119	Vermont, Annual Convention . . . . .	347
Review, Quarterly, Scurrility of . . . . .	121	— Church Lands in . . . . .	349
Roman Catholic Miscellany . . . . .	60	— Ordination . . . . .	360
Rome, Letter from . . . . .	188	Vindication of Society for Propagation of the Gospel . . . . .	374
Rubrics, Deviations from, censured . . . . .	118	<b>W</b>	
<b>S</b>		Waldenses and Albigenses . . . . .	54
Schism, Caution against . . . . .	105	Walking on the Water, St. Peter's, Bp. Hall's Contemplations on . . . . .	296
Scriptures, On Reading the . . . . .	211	White, Bp. his Address . . . . .	260
Sect, Term not to be applied to the Episcopal Church . . . . .	289, 354	Wilberforce . . . . .	121
Sermons 16, 48, 80, 111, 141, 176, 203, 240, 301, 332, 365		Wilks's Prize Essays . . . . .	280
— Bishop Dehon's . . . . .	9	Windsor, Vt. Convention and Ordina- tion at . . . . .	347, 360
— Thanksgiving, Extract from . . . . .	313	Witnesses, the two Apostolick . . . . .	54
Service, Church, Improperities in per- forming . . . . .	118, 342	Worcester County, Mass. Corner of first Episcopal Church laid . . . . .	360
Sherwood, Mrs., Narrative of Little Emily . . . . .	66, 95	World to be converted through Medium of Jews . . . . .	16, 48
Sidmouth, Lord . . . . .	121	Worship, Religious Indulgence of Cu- riosity in . . . . .	184
Simeon's Skeletons . . . . .	296	<b>Z</b>	
Society for Donations to Episcopal Church . . . . .	32	Zion, Strength and Beauty of, Sermon on . . . . .	301, 332
— Propagation of Gospel in Foreign Parts . . . . .	100, 125		
— vindicated . . . . .	374		
Socinianism in Calcutta . . . . .	71		
South Carolina Convention . . . . .	195		
— Ordination . . . . .	168		
Star, Evening, Lines to . . . . .	215		
Strength and Beauty of Zion, Sermon on . . . . .	301, 332		
St. David's Prize Essays . . . . .	280		

3-14









YORK PUBLIC LIBRARY  
REFERENCE DEPARTMENT

This book is under no circumstances to be  
taken from the Building

